

धार्मिकः महाराजा ययातिः **Virtuous Emperor Yayāti**



भाग: १
Part - I



Śrīman Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)

2011

**Śrī Śrī 1008 Śrī
Madhvanātha Tīrtha Śrīpādaṅgaḷavaru, Śrīraṅgam**



श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं ।
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

**Revered parents of the humble Author
Śrī T. S. Rāghavendran, M.A.B.L., Advocate**



**Tāmraparnī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.
Chartered Accountant, Coimbatore**

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first Finance Minister of India. He was an accredited scholar of Vedānta.

Śmty. Kāveri W/o D. V. SUBBĀCHĀR

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children, grand children, And relatives.

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

धार्मिकः महाराजा ययातिः

Virtuous Emperor Yayāti

भागः १ – Part I

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrīman Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

(Near Tirupati, A.P.)

2011

Rarest Archiver

Virtuous Emperor Yayāti

Part I

With English Rendering by :

Śrī T. S. Rāghavendran, M.A., B.L.

45, Bharati Park Cross Road 3,

Coimbatore - 641 011. (Tamilnadu)

Published By :

Śrīman Madhva Siddhānta Onnāhinī Sabhā

Tiruchanur - 517 503, (Near Tirupati, A.P.)

Printed Pages : xxxii + 300 = 332

© Copyright Reserved by the Author.

Copies can be had from :

- (1) The Hon. Secretary,
Śrīman Madhva Siddhānta Onnāhinī Sabhā
Tiruchanur - 517 503, (Near Tirupati, A.P.)
- (2) Secretary, S.M.S.O. Permanent Nidhi
19, Car Street, Triplicane, Chennai - 600 005
- (3) T.R.V. Vittal, B.Com., B.L., Advocate
"Kaveri House", 598, Telugu Brahmin Street
Coimbatore - 641 001. Cell : 99949 41706
Phone : 0422 - 2344853 / 2346579 Resi : 2441706
- (4) Rajesh J. Rao, 5, Parasakti Co-Op.Colony,
Murar Road, Mulund West, Mumbai - 400 080
Cell : 098201 11089

Printed by :

Dhananjay Warkhedkar

at : Sudhā Mudraṇa,

Uttaradi Mutt Compound, Basavangudi, Bangalore - 560 004.

☎ Mobile : 0 92430 74414

Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Venkateśwara and Goddess Padmāvati, since we are able to place before the devoted readers our 265th Publication relating to “Virtuous Emperor Yayāti - Part I”.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world** when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.

We quote here an observation from great Mahāmahopādhyāya Prof. K. T. Pāṇḍurangi of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

“I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively”.

“Śrīmad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Mānavaka, the boy. I congratulate him for his achievement”.

Prof. D. Pahlādāchārya of Bangalore states :

“I have no word to express my admiration for the yeoman service being rendered by your kindness to Śrī Madhva Siddhānta, single handedly.

My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time”.

Prof. T. S. Rama Rao of Chennai states :

“I find that your book are evidence of your ripe and and intensive scholarship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come”.

Śrī V. Vijendra Rao of Chennai states :

“The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thirst to pen Śrīmad Āchārya’s works and Hari-Bhakti you have chosen this and each book is a master peace work”.

“Śrī Madhva Ashtottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness”.

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

“We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style

in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrīmad Āchārya's granthas".

Reply by Mr. Tackleberry to Mr. Jaswant in South Africa :
(www.madhva-online-com-madhvabooks)

Originally posted by Tackleberry :

"I am also a Dvaitin and Madhvāchārya who is none other than Śrī Vāyu woke me up from my deep sleep slumber and enlightened me about the glories of Śrīman Nārāyaṇa through an author by the name of T. S. Rāghavendran who has translated all the Sanskrit śloka into English.

Please read the book titled "Authentic Elucidation of Gītā" by Śrī T. S. Rāghavendran. It is published by Śrī Madhva Siddhānta Onnāhini Sabhā, Tiruchānūr - 517503 (Near Tirupati).

Hope I have given of some help to you."

Professor G. V. Nadagouda, M.A., Hubli states :

"Your indefatigable energy, your unimpeded enthusiasm and scriptural animation are indeed invigourating - your devotional fervour and philosophic acumen are really inspiring. Your spate of looks on scriptures, in your busy professional schedule, covering the entire range of śāstras, deserves attention of the Pandits and the religious folk.

You are ambi-dexterous : soked in Sanskrit classics and Sanskrit parlance, you can wield the English language

age, as well, with confidence. The successful execution of the phillanthropic works you have undertaken so far, reveal your religious rigour.

I pray the Almighty to bestow on you a long lease of life, robust health and enough prosperity to terminate all your tasks on hand, and the envisioned ones too, in good time”.

Śrī Banaaji Śrīnivāsa Mūrty of Bangalore, a senior and sincere devotee of Śrī Hari-Vāyugalu, observes about Śrī T.S.R. as under :

- | | |
|--|-----------------|
| “You are above many many in | — Age |
| “You are above many many in | — Bondage |
| “You are above many many in | — Cleverness |
| [Propagation of Tatvas] | |
| “You are above many many in | — Devotion |
| [to Śrī Hari-Vāyugalu] | |
| “You are above many many in | — Entertainment |
| [that is, in making right ways of
living to please Śrī Hari-Vāyugalu] | |
| “You are above many many in | — Fatherly |
| [to those who seek truth] | |
| “You are above many many in | — Generosity |
| [in teaching not only lōukika
but also Pāramārthika] | |
| “You are above many many in | — Honourable |
| [doing most God pleasing acts
as honourary servent of Him] | |
| “You are above many many in | — Innovation |
| [of all kinds - both Śrī Vyāsa
and Śrī Dāsa sahityas] | |

“You are above many many in — Jñānam
[still doing Śravaṇa, Manana, and Swādhyāya to
know more and more about Śrī Hari-Vāyugalu]

“You are above many many in — Zeal.

*Dr. S. S. Badrinath, (Padmabhūṣaṇa etc.), President & Chairman,
Medical Research Foundation, Chennai 600006, states :*

“I am delighted to learn of the book release on 5-12-04
at Coimbatore. It is heartening to note that the one being
published today is 102nd in the series by you. I am proud
of you and thanking you for the yeoman service you are
rendering to our religion.

*M. B. Pranesht, IAS (Retd.), Former Principal Secretary, Govt. of
Tamilnadu states :*

“Lakshmi (she is also an I.A.S. Officer Retd.) and
I are very happy to receive the books sent by you about the
Mahimās of the Cow and Ganges. Thank you very much.

You are doing yeoman service by making so many
Sanskrit works accessible to persons who do not know that
language but are educated in English. The number of works
has already crossed 165.

We wish and pray that goddess Saraswat should keep
your pen flowing and make you deliver more and more books
to the devout Bhaktas”.

“Just as Bhagīratha brought Gaṅgā from heaven
and made it possible for all to bathe in the Gaṅgā, you
have brought our noble books from the realm of Sanskrit
scholars and made them accessible to those of us, who
have received University Education in English.

Because of your efforts, some of us have been able to
sample the wonderful treasury of Jñāna and Bhakti built up
by our Āchāryas in the past.

Scoring a century is a great feat even for good cricketer. Writing a hundred pages is a Herculean task for most of us. You are set to complete a century of books and more, which is like completing a century of centuries. You have indeed received divine blessings, which alone can make such feat possible. My deep regards to your profound scholarship, assiduous industry and prolific expression”.

R. B. Kanchi, M.A., M.Ed., Navanagar, Bagalkote, states :

“Your uncommon innate ability with active aptitude based on resourceful nature is highly appreciated by the renowned persons of philosophical outlook.

The research mentality and rest-less involvement in finding out the unknown contents of scriptures through constant study are the main causes of such valuable and intellectual work.

The book nearing 170 written by you since last two decades or so, are useful for ready reference not only for Mādhvas but also for the general public of philosophical thirst. This real gain is due to special anugraha of your Vidyā-Guru, Pūjya Śrī Subbāchār, स्वरूपोद्धारकगुरुवः and your Kulapati Ānandamaya Lord of Tirupati Śrī Veṅkaṭeśwara”.

Ravi K. Mahuli, General Manager (Dredger), Mazagon Dock Limited, Mumbai - 400 010 states :

“Your books are really a treasure. I don't want to say any word about it, as my words will not be able to describe the pleasure of reading. In Madhva Vijaya it is said - How does Paramātmā's leg look like - They similar to other leg. Similarly your writing at one place is similar to your writing at other place. Other books - Dwaita Siddhanta books - are a treasure”.

We are happy to inform that the books of Śrī T. S. Rāghavendran are included under faculty - Washington - edu (in Google) – Title : Texts whose authors can be dated.

Authors listed chronologically – 15th Century to the present 1085.3.2. T. S. Raghavendran.

“Greatness and Uuniqueness of Sri Sattatwaratna-mala” Dhp 21.1-2 1991, 16-19.

Jagannāth Rāghavendra Rao of Bangalore - 400 068 states :

“I am collecting Śrī Madhva Siddhānta books, *Mūla, Tikā, Tippaṇis and English translations* from various authors and my personal inclination is

always towards your books for :

- a) Simple English.
- b) Writting up to the point with direct simple to under-stand meanings, to provide the essence to a English translation reader.
- c) Pratipadārtha and anvayārha for most ślokas helps in reaching ślokas well - Hari-Vāyu-Stuti as an example.
- d) Additional information apart from the subject of the the book through annexure.
- e) Pictures of various Temple Deities - hard to get or you will not come across quite easily.
- f) Non-bulky volumes – easy to handle.

I have read few of your books in the past – Vāyu Tattwa, Viṣṇu Sahasra Nāma - Part I, Yukti Mallikā, Saṅgraha Rāmāyana and the above observations are based on those books.

I pray Śrī Hari to provide me the ability to read, understand and practice the recently obtained wealth from your goodself.

C. Sudhāndra, Former member - Central Water Commission, New Delhi; Addl. Secretary to the Govy. of India, Resident of Bangalore - 560 032 states :

“Your devotion to Śrīmad Ācārya is exemplary and your efforts to reach his great works to the common man is indeed very praiseworthy.

Śrī S. K. Narasimhan, M.A.,B.L.,Advocate, Chennai states :

“Reams of paper and oceans of ink are not enough to describe the glory of the books of Śrī T.S.R. He goes deep down the ocean of knowledge takes the precious pearls and makes them a beautiful garland, and present it to his readers. Only those who have done some great puṇya in previous births and only those who have the blessings of Śrī-Hari-Vāyu, can read his books.

It is a life time achievement of Śrī Rāghavendran in publishing these books one after another in quick succession. He is a Guru of great excellence. He is a brilliant scholar and exemplary devotee. His devotion to Śrī Madhvācārya and his Dvaita Vedānta Philosophy can better be summed up in his words, “Ever in the humble sincere and ever being the humble student of the unique, great and Dvaita Vedānta Philosophy.

He is like a brilliant Sun who sheds light of knowledge to the sātvic souls. I can use a Tamil saying to describe about him. He is a “Kānakidaikātha Thangam”. He walks like a colossus in the philosophical world.

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards Śrī Hari-Vāyugaḷu will increase to a very large extent and this is the only and proper way to attain Moksha.

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 196 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the

only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

- (1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992
- (2) अचिन्त्यशक्तिविचारः – Incomprehensible and
Extra-ordinary Power of Lord Nārāyaṇa 1994
- (3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995
- (4) भगवद्गीतायां अवक्षेपकाः – Quiz in Bhagavad Gītā 1995
- (5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः –
Authentic Elucidation of Gītā – I Chapter –
Arjuna's Mental Distress 1995
- (6) हरिः परतरः – Hari is Supreme. 1995
- (7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 1996
- (8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996
- (9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāṇḍavas. 1996
- (10) सत्यं जगत् – World is Real 1996
- (11) Gītāvil Puriyada Pudirgals (in Tamil-SMSO Publication) 1996
- (12) श्रीनिवास-विवाह-प्रशंसनम् –
Glories of Lord Śrīnivāsa's Marriage (450 Verses) 1997
- (13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः –
श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997
- (14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

- (15) तत्त्वतो भेदः – Difference is Real 1997
- (16) श्रीमन्महाभारततात्पर्यनिर्णयः – 11th Chapter
श्रीकृष्णचरिते अंशावतरणम् (1-237 Ślokas) 1998
- (17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Āśwamedhika) 1998
- (18) श्रीमन्महाभारततात्पर्यनिर्णयः –
20th Chapter (Ślokas 1 - 246) 1998
- (19) जीवगणाः हरेः अनुचराः 1998
- (20) श्रीमन्महाभारततात्पर्यनिर्णयः – 31st and 32nd Chapters 1998
- (21) श्रीमन्महाभारततात्पर्यनिर्णयः – 12th and 13th Chapters-
Marriage of Vāsudeva and Kamsa-vadha 1999
- (22) Jivanin Sayalpadam Thiramai (Tamil) 1999
- (23) Souls are higher and lower (नीवोच्चभावं गताः) 1999
- (24) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 14, 15 and 16 1999
- (25) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 17 1999
- (26) Viṣṇu Stuti (by Śrī Satya-Sandha Mahāprabhu) 2000
- (27) Vināyaka Chaturthi (as per Vedas) 2000
- (28) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapter 19 2000
- (29) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 23, 24, 25 2000
- (30) श्रीमन्महाभारततात्पर्यनिर्णयः – Chapters 27, 28 2000
- (31) Three Ratnas of Śrī Vādirāja Mahāprabhu 2000
- (32) Mahimās of Śrīmad Bhāgavatam (as per Padma Purāṇa) 2001
- (33) Rshi Pañchami Vrata Kathā Mahimā 2001
- (34) Dhruva – Devotee of Lord Hari 2001
- (35) Satyanārāyaṇa Vrata Kathā Mahimā 2001
- (36) तार्किकमतसूक्ष्मविचारः – Critical Analysis of Tarkika School 2001
- (37) Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - I (1 to 106 names) 2001

- (38) **Jolts of Jayatīrtha Mahāprabhu —**
जयतीर्थमहाप्रभोः रोमाञ्चितोभरितदिव्यवाक्यानि 2001
- (39) तीर्थप्रबन्धः – पश्चिमप्रबन्धः –
Tīrtha Prabandha - Paścima Prabandha 2001
- (40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002
- (41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001
- (42) हरिकथामृतसार – करुणासन्धिः –
Harikathāmṛta Sāra - Karuṇā Sandhi 2002
- (43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
Part - II (107 to 202 names) 2002
- (44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002
- (45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tīrtha Prabandha - Pūrva Prabandha 2002
- (46) **Sangraha Ramayanam – (Tamil)**
(Bala & Ayodhya Khandas) 2002
- (47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs 2002
- (48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tīrtha Prabandha - Dakṣiṇa Prabandha 2002
- (49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th
Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya,
Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya,
and Harikathāmṛta Sāra - Vibhūti Sandhi 2002
- (50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī
Śrī D. V. Subbāchār and English by
T. S. Rāghavendran for the first Adhikaraṇa
“Jijñāsādhikaraṇam” of 88 verses in Anuvyākhyāna 2002

- (51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः –
Pañcha Mahāyajña Sandhi &
Pañcha Tanmātra Sandhī 2002
- (52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
Unparallel Mahimās of Tātparya Chandrikā 2002
- (53) श्री मन्त्रालयमहाप्रभोः त्रीणि रत्नानि –
प्रातःसङ्कल्पगद्यम्, रामचारित्रमञ्जरी, कृष्णचारित्रमञ्जरी
Three Ratnās of Mantrālaya Mahāprabhu
Prātaḥ Saṅkalpa Gadyam, Rāma Chāirta Mañjarī,
and Kṛṣṇa Chāirta Mañjarī 2002
- (54) श्री व्यासकरावलंबनस्तोत्रम् –
Śrī Vyāsa Karāvalambana Stotram 2002
- (55) श्रीरंगमाहात्म्यम् – Śrī Raṅga Māhātmyam 2002
- (56) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २१ –
Mahābhārata Tātparya Nirṇya - Chapter 21 2002
- (57) संग्रहरामायणम् – सुन्दरकाण्डः –
Saṅgraha Rāmāyaṇa - Sundara Kāṇḍa 2002
- (58) Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - III (203 to 305 names) 2002
- (59) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २२ –
Mahābhārata Tātparya Nirṇya - Chapter 22 2002
- (60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च
Maṇimañjarī (Part I) & Nine Gems in Bhagavad Gītā 2002
- (61) Saṅgraha Rāmāyaṇa - (Araṇya Kāṇḍa, Kishkindhā Kāṇḍa,
and Sundara Kāṇḍa – in Tamil) 2002
- (62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
हरिकथामृतसार – मातृकासन्धिः च –
Mahābhārata Tātparya Nirṇya - Chapter 26 &
Harikathāmṛta Sāra - Mātrkā Sandhi 2002

- (63) अपूर्व-असाधारण-अणुद्वयम् -
Delightful & Extra-ordinary Two Aṇus in Vedānta 2002
- (64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः -
Brahmasūtra Bhāṣhya - Sāadhanādhyāya Bhakti Pāda 2002
- (65) Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - IV (306 to 400 names) 2002
- (66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः - Brahmasūtra
Bhāṣhya - Sāadhanādhyāya - Aparoksha Jñāna Pāda 2003
- (67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः -
Brahmasūtra Bhāṣhya - Sāadhanādhyāya Upāsanā Pāda 2003
- (68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः -
Brahmasūtra Bhāṣhya - Sāadhanādhyāya Vairāgya Pāda 2003
- (69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः -
Brahmasūtra Bhāṣhya - Avirodhādhyāya Yukti Pāda 2003
- (70) Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - V (401 to 502 names) 2003
- (71) Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VI (503 to 608 names) 2003
- (72) श्रीमन्महाभारततात्पर्यनिर्णयः - अध्यायः ४ तः ७ -
Mahābhārata Tātparya Nirṇaya - Chapter 4 to 7 2003
- (73) श्रीमन्महाभारततात्पर्यनिर्णयः - अध्यायः ८ तथा ९ -
Mahābhārata Tātparya Nirṇaya - Chapter 8 & 9 2003
- (74) श्री विष्णुतीर्थ महाप्रभोः कृतयः -
Works of Śrī Viṣṇutīrtha Mahāprabhu 2003
- (75) महालक्ष्म्याः महिमा -
Mahimās of Mahālakshmi 2003
- (76) Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VII (609 to 701 names) 2003
- (77) श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च -
Life and works of Śrī Vijayīndra Mahāprabhu 2003

- (78) रुक्मिणी कल्याणम् -
Rukminī Kalyāṇam 2003
- (79) हरिकथामृतसार - कल्पसाधनसन्धिः -
Harikathāmṛta Sāra - Kalpasādhana Sandhi 2003
- (80) युक्तिमल्लिका - गुणसौरभम् - १ (श्लोकाः १ - १३१) 2003
Yuktimalikā — Guṇasaurabham Part - I (Śloka 1 to 131)
- (81) हरिकथामृतसार - भक्तापराधसहिष्णुसन्धिः -
Harikathāmṛta Sāra - Bhaktāparādha Sahiṣṇu Sandhi 2003
- (82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च -
Significance of Smile and Laughter and
Vanabhojana Māhātmyam 2003
- (83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः -
Dwādaśa Stotram — First Adhyāya 2004
- (84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः -
Brahmasūtra Bhāṣhya -
Avirodhādhyāya Samaya Pāda 2004
- (85) सदाचारस्मृतिः - Sadāchāra Smṛti 2004
- (86) विष्णुसहस्रनामभाष्यसंग्रहार्थः — अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार - नामस्मरणसन्धिः -
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004
- (87) आथर्वणोपनिषद् - (मुण्डकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004
- (88) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
नवमः भागः (८०२ तः ९०८ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - IX (802 to 908 names) &
हरिकथामृतसार - बिम्बापरोक्षसन्धिः -
Harikathāmṛta Sāra - Bimba Aparoksha Sandhi 2004

- (89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः -
Brahmasūtra Bhāshya - Avirodhādhyāya
Paraspara Śrutyavirodha Pāda 2004
- (90) ब्रह्मसूत्रभाष्ये अविरोधाध्याये न्यायोपेतश्रुत्यविरोधपादः -
Brahmasūtra Bhāshya - Avirodhādhyāya -
Nyāyopeta Śrutyavirodha Pāda
& पुरुषसूक्तमहिमा - Mahimās of Puruṣa Sūkta) 2004
- (91) सरसभारतीविलासः - प्रथमो भागः -
Sarasa Bhārati Vilāsa - Part - I 2004
- (92) सरसभारतीविलासः - द्वितीयो भागः -
Sarasa Bhārati Vilāsa - Part - II 2004
- (93) सरसभारतीविलासः - तृतीयो भागः -
Sarasa Bhārati Vilāsa - Part - III 2004
- (94) मध्वविजयः - सर्गाः १ तथा २ -
Madhva Vijaya - Sargas I & II 2004
- (95) मध्वविजयः - सर्गः १५ -
Madhva Vijaya - Sarga XV 2004
- (96) भज मध्वेशम् - Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004
- (97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः -
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004
- (98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः -
Brahmasūtra Bhāshya - Samanvayādhyāya III Pāda 2004
- (99) जयतीर्थविजयः - छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya - By Chalāri Saṅkarshaṇāchārya 2004
- (100) सत्तत्त्वरत्नमाला - प्रथमो भागः
Sattatva Ratnamālā - Part I 2004
- (101) मध्वविजयः - सर्गाः ३ तथा ४ -
Madhva Vijaya - Sargas III & IV 2004

- (102) **101 Gems of Śrī T. S. Rāghavendran** 2004
- (103) **मध्वविजयः – सप्तमः सर्गः –**
Madhva Vijaya – Sarga VII 2005
- (104) **अनंतव्रत कथा महिमा –**
Ananta Vrata Kathā Mahimā
 (as per Bhaviṣhyottara Purā ṇa) 2005
- (105) **मध्वविजयः – अष्टमः सर्गः –**
Madhva Vijaya – Sarga VIII – śloka 54 2005
- (106) **हरिकथामृतसारः –**
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvaprātika Sandhi & Dhyānaprakriyā Sandhi 2005
- (107) **मध्वविजयः – नवमः सर्गः –**
Madhva Vijaya–Sarga IX – śloka 55 2005
- (108) **मध्वविजयः – दशमः सर्गः –**
Madhva Vijaya–Sarga X – śloka 56 2005
- (109) **द्वादशस्तोत्रम् – अष्टमोऽध्यायः,**
अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005
- (110) **विष्णुसहस्रनामभाष्यसंग्रहार्थः –**
दशमः भागः (९०९तः १००० नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - X (909 to 1000 names) &
हरिकथामृतसार – पितृगणसन्धिः –
Harikathāmṛta Sāra - Pitṛgaṇa Sandhi 2005
- (111) **श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः १ –**
Mahābhārata Tātparya Nirṇya - Chapter 1 2005
- (112) **ऐतरेयोपनिषद् – भागः १ – (2-1-1 to 2-3-8)**
Aitareya Upanishad - Part - I 2005

- (113) मध्वविजयः – पञ्चमः सर्गः –
Madhva Vijaya–Sarga V – ślokas 52 2005
- (114) मध्वविजयः – षष्ठः सर्गः –
Madhva Vijaya–Sarga VI – ślokas 57 2005
- (115) मध्वविजयः – षोडशः सर्गः –
Madhva Vijaya–Sarga XVI – ślokas 58 2005
- (116) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २ –
Mahābhārata Tātparya Nirṇya - Chapter II 2005
- (117) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ३ –
नारायणसूक्तम्, मन्युसूक्तम् तथा बळित्थासूक्तसहितः
Mahābhārata Tātparya Nirṇya - Chapter III along with
Nārāyaṇa Sūkta, Manyu Sūkta and Balitthā Sūktas 2005
- (118) महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः
Massive Help by Madhvāchārya
to understand Mahābhārata 2005
- (119) गीताभाष्यम् (प्रमेयदीपिकासहितम्)
Gītābhāṣyam (Prameyadīpikā referred)
Part I – Adhyayas 1 & 2 2005
- (120) मोक्षसाधनमार्गे चत्वारि रत्नानि
Four Ratnas in the Sādhana Mārga for Moksha. 2005
- (121) पुराणोपाख्यानम् तथा यतिप्रणवकल्पः
Puraṇjanopākhyāna & Yatipraṇavakalpa. 2005
- (122) काठकोपनिषद् – Kāṭhaka Upanishad 2005
- (123) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम्
Bhavishyat Purāṇa –
Śrī Venkaṭeśwara Māhātmya. Part I. 2006
- (124) हरिकथामृतसारः – श्वाससन्धिः, अणुतारतम्यसन्धिः,
तथा दत्तस्वातन्त्र्यसन्धिः
Harikathāmṛta Sāra – Śwāsa Sandhi,
Aṇutāratamya Sandhi, & Dattaswātantrya Sandhi. 2006

- (125) श्रीमद्भागवत-हरिकथामृतसारग्रन्थयोः असाधारणगाम्भीर्यम्
 Profound depth of extra-ordinary nature of
 Śrīmad Bhāgavatam & Harikathāmṛtasāra. 2006
- (126) श्रीमद्भगवद्गीता – पुराणपुरुषोत्तमयोगः – पञ्चदशोऽध्यायः
 HEART OF BHAGAVAT GĪTĀ
 Purāṇa-Purushottama-Yoga – Fifteenth Adhyāya 2006
- (127) श्री श्री १००८ श्री सुधीनिधितीर्थश्रीपादाः
 Excellent Etirāj of Erode
 Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahārāj 2006
- (128) Brahmasūtra Bhāshya – Phalādhyāya – Utkrānti Pāda
 with HARIKATHĀMṚTASĀRA –
 Ārohaṇa Tāratamya Sandhi & Naivedya Sandhi 2006
- (129) अभिजात अभिनवमहाप्रभुः
 श्री श्री १००८ श्री सत्याभिनवतीर्थश्रीपादाः
 Noble Navaratna of Nāchiyārkoil
 Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu 2006
- (130) वायुपुराणे माघमासमाहात्म्यम्
 Māgha Māsa Māhātmya - in Vāyu Purāṇam Part I 2006
- (131) वायुपुराणे माघमासमाहात्म्यम्
 Māgha Māsa Māhātmya - in Vāyu Purāṇam Part II 2006
- (132) वायुपुराणे माघमासमाहात्म्यम्
 Māgha Māsa Māhātmya - in Vāyu Purāṇam Part III 2006
- (133) वायुपुराणे माघमासमाहात्म्यम्
 Māgha Māsa Māhātmya - in Vāyu Purāṇam Part IV With
 Harikathāmṛta Sāra – Karmavimovhana Sandhi 2006
- (134) सर्वसमर्पणगद्यम् तथा हरिकथामृतसारः – अवरोहण-
 अनुक्रमणिकासन्धिः, दैत्यतारतम्यसन्धिः, तथा फलस्तुतिसन्धिः
 Sarva Samarpaṇa Gadyam &
 Harikathāmṛta Sāra – Avarohaṇānukramaṇikā Sandhi,
 Daityatāratamya Sandhi & Phalastuti Sandhi 2006

- (135) हरिकथामृतसारः – क्रीडाविलाससन्धिः तथा बृहत्तारतम्यसन्धिः
Harikathāmṛta Sāra – Kṛīḍāvilāsa Sandhi &
 Brhat Tāratamya Sandhi 2006
- (136) हरिकथामृतसारः – नाडीप्रकरणसन्धिः तथा गुणतारतम्यसन्धिः
Harikathāmṛta Sāra – Nāḍi-Prakaraṇa Sandhi &
 Guṇa Tāratamya Sandhi 2007
- (137) Dwaita Vijaya Dundubhi - Greatness of Śrī Śrī 1008
Śrī Satyadhyāna Tīrtha Mahāprabhu &
 Brahmasūtra Bhāṣhya – Phalādhyāya – Bhoga Pāda 2007
- (138) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग १
Śrīman Mahābhāratam
Āśwamedhika Parva – Part - I 2007
- (139) तमिल्राज्ये नववृन्दावनम्, मत्स्यावतारचरित्रं च
Navavarṇḍāvana of Tamilnāḍu (Erode) &
Matsya Avatāra Mahimā 2007
- (140) ब्रह्मसूत्रभाष्ये फलाध्याये कर्मक्षयपादः
 Brahmasūtra Bhāṣhya – Phalādhyāya –
 Karmakshaya Pāda together with
 Mukunda's Special Devotee Muchukunda 2007
- (141) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः २
Gītābhāṣhyam (Prameyadīpikā referred)
 Part II – Adhyayas 3 to 6 2007
- (142) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ३
Gītābhāṣhyam (Prameyadīpikā referred)
 Part III – Adhyayas 7 to 12 2007
- (143) रुक्मिणीशविजयः – भागः १ – सर्गः १
Rukmiṇīśa Vijaya Part I – Sarga I 2007
- (144) मणूरुमहाक्षेत्रस्य महानुभावाः
Magnificent Mahāns of Mannur 2007
- (145) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः १
Śrīman Mahābhāratam Āśramavāsika Parva Part I 2007

- (146) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः २
Śrīman Mahābhāratam Āśramavāsika Parva Part II 2007
- (147) श्रीमन्महाभारतम् – मौसल, महाप्रस्थानिक तथा स्वर्गारोहणपर्व
Śrīman Mahābhāratam – Mousala Parva,
Mahāprasthanika Parva & Swargārohaṇa Parva 2007
- (148) रुक्मिणीशविजयः – भागः २ – सर्गः २
Rukmiṇīśa Vijaya Part II – Sarga II
with Sampradāya Paddhati 2007
- (149) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ४
Gītābhāṣyam (Prameyadīpikā referred)
Part IV – Adhyayas 13 to 18 2007
- (150) श्रीब्रह्ममीमांसाशास्त्रमहिमा
Mahimās of Brahma-Mīmāṃsā-śāstra 2007
- (151) सत्तत्त्वरत्नमाला — द्वितीयो भागः – चतुर्मुखप्रकरणम्
Sattatva Ratnamālā — Part II –
Chaturmukha Prakaraṇam 2007
- (152) मध्वविजयः – एकादशः तथा द्वादशः सर्गः –
Madhva Vijaya – Sarga 11 – 12 2008
- (153) मध्वविजयः – त्रयोदशः तथा चतुर्दशः सर्गः –
Madhva Vijaya – Sarga 13 – 14 2008
- (154) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम् – भागः ३
तथा श्रीमद्भागवतविषयानुक्रमणिका –
Venkateśa Māhātmyam from Bhaviṣhyottara Purāṇa -
Part III with Subject Index of Śrīmad Bhāgavatam 2008
- (155) गयाक्षेत्रमहिमा – वायुपुराणे तथा बृहन्नारदीयपुराणे –
Mahimās of Gayā Kṣhetra
in Vāyu Purāṇa & Br̥han Nāradiya Purāṇa 2008
- (156) श्रीमन्महाभारतम् – सौप्तिक पर्व –
Śrīman Mahābhāratam Sautpika Parva –
Adhyāyas : 1 – 18, 815 ślokas 2008

- (157) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग २ –
 Śrīman Mahābhāratam Āśwamedhika Parva – Part - II
 Adhyāyas : 21 – 50 836 ślokas 2008
- (158) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ३ –
 Śrīman Mahābhāratam Āśwamedhika Parva – Part - III
 – Adhyāyas : 51 – 75 773 ślokas 2008
- (159) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग ४ –
 Śrīman Mahābhāratam Āśwamedhika Parva – Part - IV
 – Adhyāyas : 76 – 118 697 ślokas 2008
- (160) रुक्मिणीशविजयः – भागः ३ – सर्गः ३ तथा ४
 Rukmiṇīśa Vijaya Part III – Sarga 3 & 4 2008
- (161) तैत्तिरीयोपनिषद् – Taittirīya Upanishat 2008
- (162) प्रयागक्षेत्रमहिमा – Mahimās of Prayāga Kṣetra 2008
- (163) काशीक्षेत्रमहिमा – Mahimās of Kāśī Kṣetra 2008
- (164) गयाक्षेत्रमहिमा – भागः २
 Mahimās of Gayā Kṣetra - Part II 2008
- (165) पुष्करक्षेत्रमहिमा तथा कुरुक्षेत्रमहिमा
 Mahimās of Puṣkara Kṣetra & Kurukṣetra 2008
- (166) गोः उत्कृष्टमाहात्म्यम् – Cow's Supreme Mahimās 2008
- (167) गंगायाः उत्कृष्टमाहात्म्यम्
 Supreme Mahimās of Gaṅgā 2009
- (168) एकादशीमहिमा – Supreme Mahimās of Ekādaśī 2009
- (169) नर्मदायाः माहात्म्यम् – Mahimās of Narmadā 2009
- (170) व्यासगीता – Vyāsagītā (from Kūrma Purāṇam) 2009
- (171) श्रीहरिवायुस्तुतिः – Śrī Hari-Vāyu-Stuti 2009
- (172) ऐतरेयोपनिषत् – भाग II –
 Aitareyopanishat - Part II 2009

- (173) वाल्मीकी-रामायण-विषयानुक्रमणिका तथा रामोदन्तः
ब्रह्मसूत्रभाष्ये मार्गपादः च
Rāmāyaṇa in Nut-Shell along with
Mārga Pāda in Brahmasūtra Bhāṣhya 2009
- (174) वामनावतारमहिमा – Mahimās of Vāmanāvatāra 2009
- (175) श्रीमद्-भगवद्-गीता – तृतीयोऽध्यायः तथा चतुर्थोऽध्यायः
कर्मयोगः तथा ज्ञानयोगः
Śrīmad-Bhagavad-Gītā – Third & Fourth Adhyāya
Karma-Yoga & Jñāna-Yoga 2009
- (176) श्रीमद्भागवते नवमस्कन्धे प्रथमाध्यायतः अष्टमाध्यायपर्यन्तम् –
Śrīmad-Bhāgavatam – Skanda 9 - Adhyāyas 1 to 8 2009
- (177) आश्चर्यजनक-आकर्षक-अभिमन्युः –
ABHIMANYU – Cynosure -Admirable Attraction 2009
- (178) श्रीवादि राजकवचम् – Śrī Vādirāja Kavacam 2009
- (179) रुक्मिणीशविजयः – भागः ४ – सर्गौ ५ तथा ६
Rukmiṇīśa Vijaya Part IV – Sarga 5 & 6 2010
- (180) श्रीमद्भगवद्गीता-शेषगीताभावचन्द्रिका – अध्यायाः ७, ८ तथा ९
Śrīmad Bhagavad Gītā - Śeṣa Gītā Bhāvacandrika
Adhyayas 7, 8 & 9 2010
- (181) सेतुमाधवस्य महामहिमा तथा धनुष्कोटि - सर्वपापविनाशिनी
Supreme SETUMĀDHAVA with
DHANUṢKOTI - Destroyer of all sins 2010
- (182) रामेश्वरे पुण्यतीर्थानि - भागः १
Puṇya-Tīrthas at Rāmeśwaram - Part I 2010
- (183) रामेश्वरे पुण्यतीर्थानि - भागः २
Puṇya-Tīrthas at Rāmeśwaram - Part II 2010
- (184) श्रीवासुदेवमाहात्म्यम्
Mahimās of Śrī Vāsudeva 2010

- (185) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा 2011
Mahimās of Śrī Jagannātha Puruṣottama Kṣetra- Part I
- (186) श्रीबदरीक्षेत्रमहिमा तथा श्रीमद्भागवतमाहात्म्यम्
Mahimās of Badari Kṣetra &
Mahimās of Bhāgavata 2011
- (187) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा - Mahimās of 2011
Śrī Jagannātha Puruṣottama Kṣetra- Part II
- (188) श्रीजगन्नाथपुरुषोत्तमक्षेत्रमहिमा - Mahimās of 2011
Śrī Jagannātha Puruṣottama Kṣetra- Part III
- (189) भक्तप्रह्लादकृता श्रीनरसिंहस्तुतिः - Prayers by
Bhakta Prahlāda of Paramātmā Śrī Narasimha 2011
- (190) स्कन्दपुराणान्तर्गत वेङ्कटाचलमाहात्म्यम् - भागः १ 2011
Venkṭācāla Māhātmyam - In Skanda Purāṇam - Part I
- (191) अनुव्याख्यानम् - श्रीमज्जयतीर्थविरचित-न्यायसुधासहितम्
द्वितीयाध्यायस्य तृतीयः पादः
Anuvyākhyānam with Nyāyasudhā of Śrī Jayatīrtha
Second Adhyāya – Third Pāda 2011
- (192) श्रीविष्णुतत्त्वविनिर्णयः - भागः १
Viṣṇu Tattwa Vinirṇayaḥ – Part I 2011
- (193) वेदान्ते अष्टोत्तरशतरत्नानि - भागः १
108 Stars in Vedānta - Part I 2011
- (194) वेदान्ते अष्टोत्तरशतरत्नानि - भागः २
108 Stars in Vedānta - Part II 2011
- (195) वेदान्ते अष्टोत्तरशतरत्नानि - भागः ३
108 Stars in Vedānta - Part III 2011
- (196) वेदान्ते अष्टोत्तरशतरत्नानि - भागः ४
108 Stars in Vedānta - Part IV 2011

This is a very wonderful, peculiar, special, extraordinary and unique feature in the world which may not have another second case like this where the author Śrī T. S. Rāghavendran, himself has contributed almost substantial amount to cover the entire cost and provided finance for printing, publication etc.

I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
5.12.2011, Monday
Khara Saṁvatsara
Margaśirsha Śukla Daśamī
Holy Ārādhana day of *Śrī Śrī 1008*
Śrī Satyanidhi Tirtha Mahān,
Kurnool (A.P.).

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabhā
Tiruchanur.

अनधीत्य महाभाष्यं व्याख्यातं यदनुग्रहात् ।
वन्दे तं विधिना सत्यनिधिं सज्ज्ञानसिद्धये ॥

**Introduction in brief by the
humble AUTHOR**

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tirtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmrapaṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 196 books before the truth-seekers of the world as listed in the Publisher's note.

The present 197th publication relates to “**Virtuous Emperor Yayāti - Part I**”, from Matsya Purāṇa consisting of 615 ślokas and Mahābhārata Ādi Parva consisting of 577 ślokas totally making 1,192 ślokas in tis part. The second part will be published before the devotees shortly from other purāṇas. The main intention for publishing the story relating to the great emperor Yayāti is for the devoted readers span of life in this sādhana world will be extended apart from other benefits. I am submitting below some of the qualities of the great emperor a very virtuous personality described in various purāṇas.

1. Knows the Vedas correctly.
2. Dear to Brāhmaṇas.
3. Pious.
4. Conversant with the Aṅgas of Vedas.
5. A great sacrificer.
6. Donor
7. A great devotee of Lord Śrī Viṣṇu.
8. Endowed with youth.
9. Omniscient.

10. Characteristics of a brave person.
11. Resembles Indra, Lord of Devatās.
12. Possesses righteous conduct.
13. Brilliant.
14. Very bright and delightful.
15. Best among the sacrificers.
16. Donor of Cows many many in particular.
17. Knows virtues.
18. Devotion to religion.
19. Possession of good conduct.
20. Ruled the earth like Devendra.
21. Very much interested in religious practices through performing great sacrifices.
22. Endowed with all grandeur.
23. Similar to Śrī Viṣṇu ofcourse according to his swabhāva.
24. Always liked very much by gods.
25. Dear to and near to brāhmaṇas.
26. Friendly with all love and affection to brāhmaṇas.
27. Understood the correct and proper crux of Vedas.
28. Valour known in the three words.
29. Honoured in the three worlds.
30. Most brilliant.
32. Handsome.
32. Very dear to subjects etc., etc.

Great devotee of Lord Śrī Viṣṇu and produced five sons who are all devoted to Śrī Viṣṇu and were outstanding in bhakti.

Almost the whole of purāṇic section deals with this noble emperor and progeny only.

Made all his subjects as devotees of Śrī Viṣṇu and so there was no old age, death in his regime. So Lord Yama had no work and had to report and lodge a complaint about Yayāti with Devendra, King of Devatās.

The history of Yayāti dealt with here contains many many morals, dhārmic directions etc., which would be very beneficial to the devotees.

Finally, long life, growth of progeny and devotion towards Śrī Viṣṇu are the benefits to the devotees by reading this humble book containing the story of the great emperor.

This humble work is submitted at the Lotus Pādas of Śrī Śrī 1008 Śrī Satyanidhi Tīrtha Mahāprabhu of Kurnool (A.P.).

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Śrī 1008 Śrī Satyanidhi Tīrtha Mahāprabhu but submit the same through his Guru, Father and Mentor Tāmrāparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
 कोयंपुरीवरविभूषणचित्ररत्नम् ।
 श्रीमध्वशास्त्रजलधौ सततं निमग्नं
 श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥
 श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
 सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
 दुःशास्त्रमत्तगजसिंहसमीरसेविन्
 सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

— तां. राघवेन्द्रः

*Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.*

5.12.2011, Monday

Khara Samvatsara

Margaśīrsha Śukla Daśamī

Holy Ārādhana day of *Śri Śri 1008*

Śri Satyanidhi Tīrtha Mahān,

Kurnool (A.P.).

अनधीत्य महाभाष्यं व्याख्यातं यदनुग्रहात् ।

वन्दे तं विधिना सत्यनिधिं सज्ज्ञानसिद्धये ॥

**WEBSITE FOR
KNOWLEDGE SEEKERS**

Please Visit

www.gyanasampat.in

for books and numerous articles

on

Gyana Prameya.

Contact: Rajesh Rao

Mobile: 09820111089

Email: contact@gyanasampat.in





On 29-10-2011, Saturday, being the holy Ārādhana day of Śrī Śrī 1008 Śrī Satyapramoda Tīrtha Mahāprabhu (Tirukoilur), the Mahāsamarādhana was performed in a very great manner by his śiṣya, great tapasvi, vairāgyamūrti, jñānanidhi, Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahāprabhu, at Hanumasagara, Kushtagi Taluk, Koppal Dist., Karnataka.

On that day, the two books of Śrī T. S. Rāghavendran, M.A.,B.L., Advocate, Coimbatore (Tamilnadu), namely

- 1) 108 Stars in Vedanta - Part I, &
- 2) 108 Stars in Vedanta - Part II

both were released by divine hands of His Holiness.

Śrī T. S. R. felt very happy and was confident that he had the grace of Śrī Hari-Vāyugaḷu, through his most revered Guru Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahārāj.

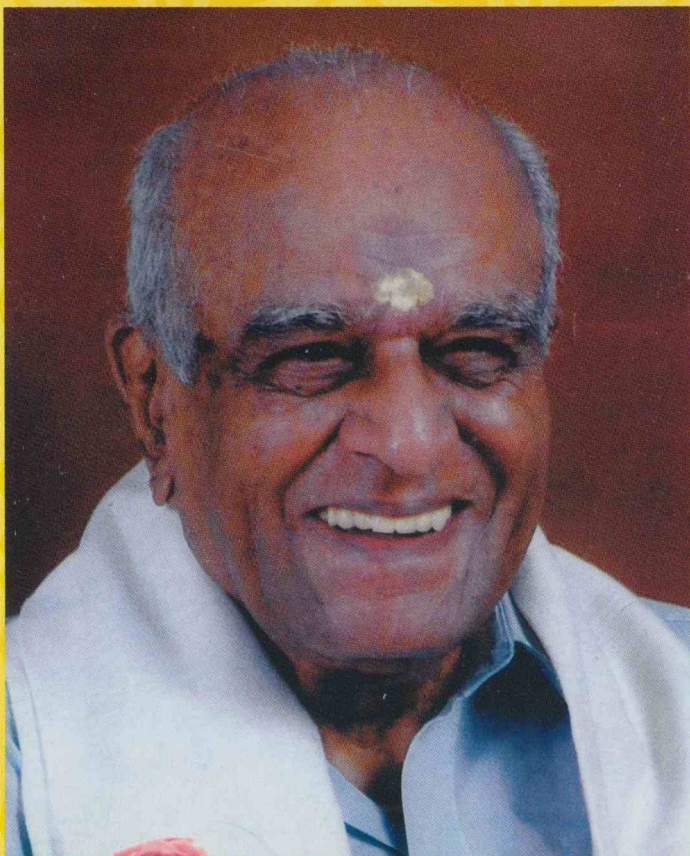


On 5-12-2004
Śrī G. K. Sundaram admired Śrī TSR.



Śrī G. K. Sundaram, Chairman & M.D.
 of **Lakshmi Mills Co. Ltd.**, honouring Śrī TSR
 at **Bhāratīya Vidyā Bhavan**, on the release of
 TSR's 100th Book "**Sattatwa Ratnamālā**".

Dr. B.K.K. Vanavarayar, Chairman,
 Śrī J. S. Charlu, are clapping their hands.



Sri G. K. Sundaram

He is a most virtuous diamond in the creation of God.

29.5.1914 æ 18.5.2009



Smt. Neelaveni Thayar,
wife of Sri G.K.S.

5.5.1924 æ 27.3.2003

Lakshmi Card Clothing Mfg. Co. Ltd., Palladam
out of very high regard and respect for their
Chairman and Managing Director Sri G. K. Sundaram
have helped for publication of this holy and pious book.

Rarest Archiver

Sri G.K.S. – A life complete

A man of high integrity, wedded to lofty ideals, extremely simple and unassuming, compassionate to the core, truly national with a global vision, firm in his views, yet very gentle in manners, fearless in expression and fair to all - that is Sri GKS.

Hailing from an agricultural family, Sri G. K. Sundaram qualified himself as a textile technologist from Bolton and Lancashire, United Kingdom. He was motivated into industrial activities by his father (Late) Sri G. Kuppuswamy Naidu, uncle (late) Sri G. Venkataswamy Naidu and elder brother (Late) Sri G. K. Devarajulu. He was a part of an industrial group involved in all the textile related activities; cotton cultivation, ginning, spinning, weaving, processing, garments and textile machinery manufacturing. Professionally his role in bringing the Lakshmi Mills Company Limited to the forefront is of significant value. He was also instrument for various reformative steps in favour of farmers.

Inspired by Father of the nation, Mahatma Gandhi, Sri GKS plunged in to the freedom struggle and joined the Salt Satyagraha Movement under the leadership of Sri Rajaji and courted imprisonment. This devotion towards Sri Rajaji continued till his last breath. He was the Member of Parliament (Rajya Sabha) during the period 1968-1974.

Scores of educational and charitable institutions including hospitals, schools, colleges, sports centres were started by him. Over 10,000 students are benefitted annually from these institutions.

In public life, he was instrumental in the formation of various bodies in and around Coimbatore which includes Hindi Prachar Sabha, Kamban Kazagham, Aged's Home Trust, Sruti Seva Trust etc.

Sri GKS has led various trade bodies including The southern India Mills' Association, Indian Chamber of Commerce, South India Textile Research Association, The Indian Cotton Mill's Federation. He was the Emeritus President of South India Cotton Association.

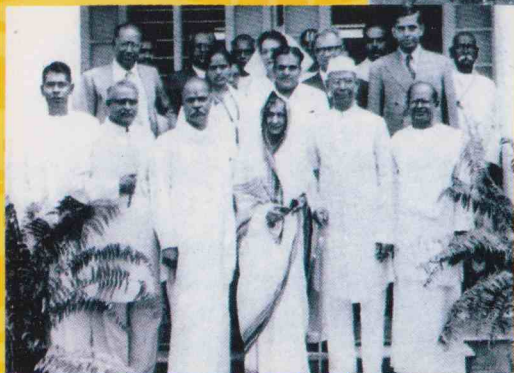
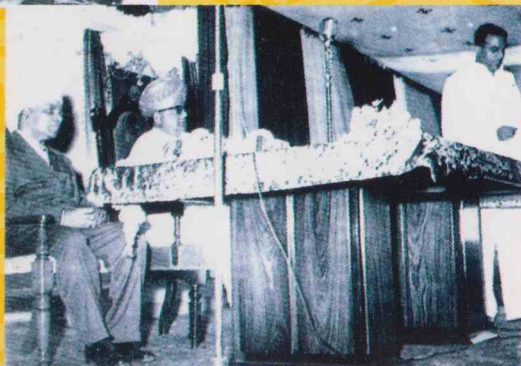
The list is incomplete without a mention of his involvement in Bharatiya Vidya Bhavan. Instrumental in starting the Coimbatore Kendra of the Bharatiya Vidya Bhavan, he served as its Chairman from 1964 to 1990. He continued as the Patron of the Bhavan's Coimbatore Kendra and also a member of the Executive Committee of the Central Office of Bharatiya Vidya Bhavan, Mumbai.

Sri T.S.R., humble author of this book considers as a very great fortune of having associated and served that Great noble soul for about 50 years in Taxation work.



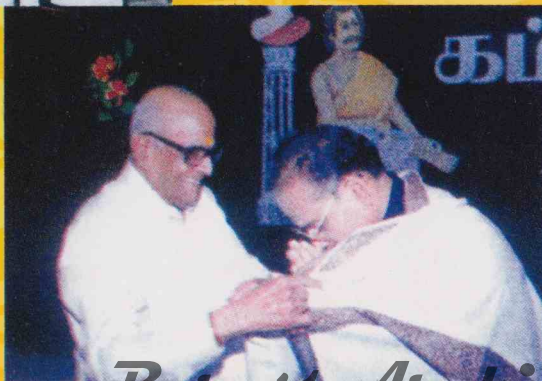
Sri GKS with
President of India,
H. E. Neelam Sanjeeva Reddy.

Sri GKS with
Maharaja of Mysore
Sri Jayachamaraja Wodeyar.



Sri GKS with
Union Health Minister,
Sri Rajakumari Amrut Kaur.

Sri GKS with
Chennai High Court Judge
Sri N. Karpaga Vinayagam.





Sri GKS with
Chennai High Court Judge
Sri R. Sengottu Velan.

Sri GKS with
Union Minister
Sri Babu Jagjivan Ram.



Sri GKS with
Minister, Tamilnadu,
Sri V. R. Nedunchezian.

Sri GKS with eminent Jurist
and patriot of India Sri Palkivala
of Mumbai, who observed
that in case 100 Sundarams are
available in India it would be
'Rama Rajya'.





Sri GKS with
Governor of Tamilnadu
Sri Krishna Kanth.



Sri GKS with
Chief Minister of Tamilnadu
famous Sri K. Kamaraj Nadar.



Sri GKS with
Governor of Tamilnadu
Sri Surjit Singh Barnala.

Sri GKS with
Dr. Subramanya Swamy,
world renowned politician.



॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

धार्मिकः महाराजा ययातिः

भागः १

पुराणे	अध्यायाः
१. श्रीमत्स्यमहापुराणे	२४ तः ४३
२. महाभारते आदिपर्वणि	७५ तः ९३

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

१. श्रीमत्स्यमहापुराणम्

Śrī Matsya Mahāpurāṇam

सोमवंशे ययातिचरितम्

Soma Vamśam - Yayāti Caritam

अथ चतुर्विंशोऽध्यायः - Adhyāya 24

Ślokas 1 to 71

सूत उवाच— Sūta Purāṇika said :

ततः संवत्सरस्यान्ते द्वादशादित्यसन्निभः ।

दिव्यपीताम्बरधरो दिव्याभरणभूषितः

॥ १ ॥

Oh Ṛṣis ! then after the lapse of a year, Tārā gave birth to a son. He was illustrious like the twelve Ādityas. He was clad in yellow lower garment and adorned with all divine ornaments. He possessed the lustre of the moon.

तारोदराद्विनिष्क्रान्तः कुमारश्चन्द्रसन्निभः ।

सर्वार्थशास्त्रविन्दीमान् हस्तिशास्त्रप्रवर्तकः

॥ २ ॥

He was very well-versed in the Artha-śāstra, having enormous intelligence, and he knew fully well the science of medicines for the elephants.

नाम यद्राजपुत्रीय विश्रुतं गजवैद्यकम् ।

राज्ञः सोमस्य पुत्रत्वाद्राजपुत्रो बुधः स्मृतः ॥ ३ ॥

The said Śāstra is known by the name of Rājaputrīya. The treatment of elephants has been exhaustively explained therein. Because of his being the son of the Moon, the prince was known as “Rājaputra or Budha”.

जातमात्रः स तेजांसि सर्वाण्येवाजयद्वली ।

ब्रह्माद्यास्तत्र चाऽऽजग्मुर्देवा देवर्षिभिः सह ॥ ४ ॥

The valorous prince, soon after his birth, over-powered all the powerful things. During the name giving ceremony of the child, all the divine sages and the gods assembled in the house of Bṛhaspati.

बृहस्पतिगृहे सर्वे जातकर्मोत्सवे तदा ।

अपृच्छंस्ते सुरास्तारां केन जातः कुमारकः ॥ ५ ॥

At the time of the birth ceremony, Candramā (Moon) accepted the son and gave him the name of Budha.

ततः सा लज्जिता तेषां न किञ्चिदवदत्तदा ।

पुनः पुनस्तदा पृष्ट्वा लज्जयन्ती वराङ्गना ॥ ६ ॥

Thereafter the Omniscient Brahmā together with the Brahmarṣis, asked Tārā repeatedly from whom the baby was born ? Hearing this, she held her face in shyness.

सोमस्येति चिरादाह ततोऽगृह्णाद्विधुः सुतम् ।

बुध इत्यकरोन्नाम्ना प्रादाद्राज्यं च भूतले ॥ ७ ॥

After a long silence, bashfully declared that the child was from Moon. The Moon accepted this.,

अभिषेकं ततः कृत्वा प्रधानमकरोद्विभुः ।

गृहसाम्यं प्रदायाथ ब्रह्मा ब्रह्मर्षिसंयुतः ॥ ८ ॥

crowned him as the King on Earth and made him the foremost of all comparable with the planets.

पश्यतां सर्वदेवानां तत्रैवान्तरधीयत ।

इलोदरे च धर्मिष्ठं बुधः पुत्रमजीजनत्

॥ ९ ॥

Brahmā then disappeared in full view of all those present there. The same Budha, produced a noble son from the womb of Ilā came to be known by the name Purūravā.

अश्वमेधशतं साग्रमकरोद्यः स्वतेजसा ।

पुरूरवा इति ख्यातः सर्वलोकनमस्कृतः

॥ १० ॥

He was respected by all the people and because of his strength, he performed more than a hundred Aśwamedha sacrifices.

हिमवच्छिखरे रम्ये समाराध्य जनार्दनम् ।

लोकैश्वर्यमगाद्राजा सप्तद्वीपपतिस्तदा

॥ ११ ॥

The said King Purūravā, performed tapas for Śrī Viṣṇu at a charming place in the Mountain Himālaya and acquired all the fortunes of the world. He then became the Lord of the seven islands.

केशिप्रभृतयो दैत्याः कोटिशो येन दारिताः ।

उर्वशी यस्य पत्नीत्वमगमद्रूपमोहिता

॥ १२ ॥

He destroyed Keśi and other crores of daityas, because of his prowess. Ūrvaśī – the divine Apsarā fell for the beauty of Purūravā and accepted him as her husband.

सप्तद्वीपा वसुमती सशैलवनकानना ।

धर्मेण पालिता तेन सर्वलोकहितैषिणा

॥ १३ ॥

Then Purūravā, who had the desire of welfare of all the Universe, ruled religiously on all the mountains, forests, orchards and the seven continents.

चामरग्राहिणी कीर्तिः सदा चैवाङ्गवहिका ।

विष्णोः प्रसादाद्देवेन्द्रो ददावर्धासनं तदा ॥ १४ ॥

The glory always served him like a chowri bearer. By the grace of Lord Śrī Viṣṇu, Indra had offered half of his throne to the King Purūravā.

धर्मार्थकामान् धर्मेण सममेवाभ्यपालयत् ।

धर्मार्थकामाः संद्रष्टुमाजग्मुः कौतुकात्पुरा ॥ १५ ॥

Purūravā followed Dharma, Artha and Kāma with a religious mind. In earlier times, Dharma, Artha and Kāma went to the King in a personified form in order to test his equal treatment for all.

जिज्ञासवस्तच्चरितं कथं पश्यति न समम् ।

भक्त्या चक्रे ततस्तेषामर्घ्यपाद्यादिकं नृपः ॥ १६ ॥

They were desirous of peeping into the conduct of the King. The King offered them Arghya and Pādyā etc. appropriately.

आसनत्रयमानीय दिव्यं कनकभूषितम् ।

निवेश्याथाकरोत्पूजामीषद्धर्मेऽधिकां पुनः ॥ १७ ॥

Then three golden seats studded with gems were brought and they were made to occupy the same and were adored at the same time.

जग्मतुस्तेन कामार्थावतिकोपं नृपं प्रति ।

अर्थः शापमदात्तस्मै लोभात्त्वं नाशमेष्यसि ॥ १८ ॥

Thereafter he adored Dharma a little more, which enraged Artha and Kāma. Then Artha pronounced a curse on the King. "You will get destroyed because of greed".

कामोऽप्याह तवोन्मादो भविता गन्धमादने ।

कुमारवनमाश्रित्य वियोगादुर्वशीभवात् ॥ १९ ॥

Then Kāma said, “Oh King, because of the separation from Ūrvaśī, You will lose the balance of mind over the Gandhamādana mountain.”

धर्मोऽप्याह चिरायुस्त्वं धार्मिकश्च भविष्यसि ।

संततिस्तव राजेन्द्र यावच्चन्द्रार्कतारकम्

॥ २० ॥

Dharma said : “Oh King, You shall have a long life remaining immensely devoted to Dharma. your generations shall achieve old age by several means. Till the SUN, the Moon and the star shine in the world,

शतशो वृद्धिमायातु न नाशं भुवि यास्यति ।

इत्युत्त्वाऽन्तर्दधुः सर्वे राजा राज्यं तदन्वभूत्

॥ २१ ॥

your generations shall never get destroyed.”. Thus speaking all of them disappeared and the King started ruling the country.

अहन्यहनि देवेन्द्रं द्रष्टुं याति स राजराट् ।

कदाचिदारुह्य रथं दक्षिणाम्बरचारिणम्

॥ २२ ॥

Purūravā, the King of kings, used to visit Amarāvati to meet Indra. Once he, mounted over the chariot of the SUN, was roaming in the Southern region of the sky.

सार्धमर्केण सोऽपश्यन्नीयमानाथमम्बरे ।

केशिना दानवेन्द्रेण चित्रलेखामथोर्वशीम्

॥ २३ ॥

Suddenly, he spotted the Apsarās named Ūrvaśī and Citra-lekhā being forcibly carried by the demon Keśi, through the sky way.

तं विनिर्जित्य समरे विविधायुधपाणिना ।

बुधपुत्रेण वायव्यमखं मुक्त्वा यशोऽर्थिना

॥ २४ ॥

The Budha's son Purūravā, desirous of glory, holder of various weapons, used the wind-arrow in the battle field and

defeated Keśi, the Lord of the Dānavas who had defeated even Indra in the battle field.

तथा शक्रोऽपि समरे येन चैवं विनिर्जितः ।

मित्रत्वमगमद्देवैर्ददाविन्द्राय चोर्वशीम् ॥ २५ ॥

The King then carried Ūrvaśī and handed over her to Indra. As a result of this, he developed the height of friendship with the gods.

ततःप्रभृति मित्रत्वमगमत् पाकशासनः ।

सर्वलोकातिशायित्वं बलमूर्जो यशः श्रियम् ॥ २६ ॥

Since that time, Indra also became friendly with the King Purūravā, Indra then bestowed on Purūravā supremacy of all the lokas, enormous strength, prowess, glory and fortunes, besides the riches.

प्रादाद्वज्रीति सन्तुष्टो गेयतां भरतेन च ।

सा पुरुरवसः प्रीत्या गायन्ती चरितं महत् ॥ २७ ॥

All the same time, Indra, made Sage Bharata to receive the glory of the King. Ūrvaśī, because of her love for the King used to sing the glory of the King lovingly.

लक्ष्मीस्वयंवरं नाम भरतेन प्रवर्तितम् ।

मेनकामुर्वशीं रम्भां नृत्यतेति तदाऽऽदिशत् ॥ २८ ॥

Once the play of Lakṣmī Swayamvara as composed by the Sage Bharata, was enacted. In that performance, Indra desired Menakā, Ūrvaśī and Rambhā to dance.

ननर्त सलयं तत्र लक्ष्मीरूपेण चोर्वशी ।

सा पुरुरवसं दृष्ट्वा नृत्यन्ती कामपीडिता ॥ २९ ॥

Out of them Ūrvaśī taking to the form of Lakṣmī was dancing rhythmically. At the time of dancing, spotting Purūravā there,

she was over-powered with passion, losing balance of mind at the same time.

विस्मृताऽभिनयं सर्वं यत्पुरा भरतोदितम् ।

शशाप भरतः क्रोधाद्वियोगादस्य भूतले

॥ ३० ॥

As a result of this, she forgot all the process of dancing as had been taught by the Sage Bharata earlier.

पञ्चपञ्चाशदब्दानि लता सूक्ष्मा भविष्यति ।

पुरूरवाः पिशाचत्वं तत्रैवानुभविष्यति

॥ ३१ ॥

This enraged the sage Bharata, who in anger pronounced a curse, “You will be born on Earth in a subtle form of a creeper, while Purūravā shall wander there as a Piśāca – goblin.

ततस्तमुर्वशी गत्वा भर्तारमकरोच्चिरम् ।

शापान्ते भरतस्याथ उर्वशी बुधसूनुतः

॥ ३२ ॥

Thereafter, Ūrvaśī went to Purūravā and accepted him as her husband for long. After she was relieved of the curse of the Sage Bharata, Ūrvaśī, in union with Purūravā – the son of Budha,

अजीजनत्सुतानष्टौ नामतस्तान्निबोधत ।

आयुहृदायुरश्वायुर्धनायुर्धृतिमान् वसुः

॥ ३३ ॥

gave birth to eight sons, who were known by the names of (1) Āyu (2) Dṛḍhāyu (3) Āśvāyu (4) Dhanāyu (5) Dhṛtimān (6) Vasu (7) Śucividyā and (8) Śatāyu.

शुचिविद्यः शतायुश्च सर्वे दिव्यबलौजसः ।

आयुषो नहुषः पुत्रो वृद्धशर्मा तथैव च

॥ ३४ ॥

All of them possessed of divine strength. Out of them, Āyu had five sons known as (1) Nahuśa (2) Vṛddhaśarma (3) Rāji (4) Dambha and (5) Vipāpma.

रजिर्दम्भो विपाप्मा च वीराः पञ्चमहारथाः ।

रजेः पुत्रशतं जज्ञे राजेयमिति विश्रुतम् ॥ ३५ ॥

Raji had a hundred sons who came to be known as Rājeyas.

रजिराराधयामास नारायणमकल्मषम् ।

तपसा तोषिता विष्णुर्वरान् प्रादान् महीपतेः ॥ ३६ ॥

Raji on the other hand, being sinless, adored Lord Śrī Viṣṇu. Lord Viṣṇu, getting pleased with his tapas, bestowed several boons on Raji, as a result of which he conquered all the gods, asuras as well as the humans.

देवासुरमनघ्याणामभूत्स विजयी तदा ।

अथ देवासुरं युद्धमभूद्वर्षशतत्रयम् ॥ ३७ ॥

Thereafter a great war started between Prahāda and Indra, which continued for three hundred years, but neither of them could be victorious.

प्रह्लादशक्रयोर्भीमं न कश्चिद्विजयी तयोः ।

ततो देवासुरैः पृष्टः प्राह देवश्चतुर्मुखः ॥ ३८ ॥

Then all the gods went to Brahmā and asked him, "Who shall be victorious of the two ? On hearing this, Brahmā said, "To whom so ever the King Raji joins, he shall be victorious". The daityas then went to the King Raji and requested him for their victory.

अनयोर्विजयी कः स्याद्रजिर्यत्रेति सोऽब्रवीत् ।

जयाय प्रार्थितो राजा सहायस्त्वं भवस्व नः ॥ ३९ ॥

Listening to their request the King Raji said, "I can help you in case, I become your Lord and not otherwise".

दैत्यैः प्राह यदि स्वामी वो भवामि ततस्त्वलम् ।

नासुरैः प्रतिपन्नं तत्प्रतिपन्नं सुरैस्तथा ॥ ४० ॥

But the asuras did not agree to this proposal. The gods on the other hand accepted the condition and said,

स्वामी भव त्वमस्माकं सङ्ग्रामे नाशय द्विषः ।
ततो विनाशिताः सर्वे येऽवध्या वज्रपाणिना ॥ ४१ ॥

“Oh King, You be our Lord and destroy the enemies in the battle”. Thereafter the King Raji, killed all the asuras who were infallible by Indra.

पुत्रत्वमगमत्तुष्टस्तस्येन्द्रः कर्मणा विभुः ।
दत्त्वेन्द्राय तदा राज्यं जगाम तपसे रजिः ॥ ४२ ॥

Having been pleased with his prowess, Indra – the Lord of gods, became the son of the King. Then the King Raji, handing over the Kingdom to Indra, proceeded on to the forest for performing of tapas.

रजिपुत्रैस्तदाच्छिन्नं बलादिन्द्रस्य वैभवम् ।
यज्ञभागं च राज्यं च तपोबलगुणान्वितैः ॥ ४३ ॥

Thereafter on the strength of their tapas the sons of Raji, forcibly usurped the fortunes and the path of Yajña from Indra.

राज्यभ्रष्टस्तदा शक्रो रजिपुत्रैर्निपीडितः ।
प्राह वाचस्पतिं दीनः पीडितोऽस्मि रजेः सुतैः ॥ ४४ ॥

Thus Indra having been so humiliated by the sons of Raji and having been thrown from the Kingship of heaven, went to Brhaspati and spoke to him,

न यज्ञभागो राज्यं मे निर्जितश्च बृहस्पते ।
राज्यलाभाय मे यत्नं विधस्त्व धिषणाधिप ॥ ४५ ॥

“Oh Great preceptor, I have been tortured by the sons of Raji. I have been deprived of my share in the Yajña and my entire Kingdom has also been usurped by them, therefore Oh ! Brhaspati,

ततो बृहस्पतिः शक्रमकरोद्वलदर्पितम् ।

ग्रहशान्तिविधानेन पौष्टिकेन च कर्मणा

॥ ४६ ॥

you kindly make some effort for the restoration of my kingdom to me". Bṛhaspatī then resorted to his grandeur as well as the strength of Indra, by means of pleasing of the planets and by Pauṣṭika karmas.

गत्वाऽथ मोहयामास रजिपुत्रान् बृहस्पतिः ।

जिनधर्मं समास्थाय वेदबाह्यं स वेदवित्

॥ ४७ ॥

Then he went to the sons of Raji and cast illusion on them. Then Bṛhaspatī who was well-versed in the Vedas, taking refuge in Jina dharma, made them fall from the vedic dharma.

वेदत्रयीपरिभ्रष्टांश्चकार धिषणाधिपः ।

वेदबाह्यान् परिज्ञाय हेतुवादसमन्वितान्

॥ ४८ ॥

Thereafter Indra, declaring them atheists and having been dis-owned by the vedic-dharma,

जघान शक्रो वज्रेण सर्वान् धर्मबहिष्कृतान् ।

नहुषस्य प्रवक्ष्यामि पुत्रान् सप्तैव धार्मिकान्

॥ ४९ ॥

killed them with the use of Vajra. Thus the sons of Raji were killed.

यतिर्ययातिः संयातिरुद्धवः पाचिरेव च ।

शर्यातिर्मघजातिश्च सप्तैते वंशवर्धनाः

॥ ५० ॥

Now I shall narrate the story of the seven noble sons of Nahuṣa, who were known by the names :

(i) Yati (ii) Yayāti (iii) Samyati (iv) Udbhava (v) Pāci (vi) Śaryāti and Meghajāti. The race expanded with all the seven of them.

यतिः कुमारभावेऽपि योगी वैखानसोऽभवत् ।

ययातिश्चाकरोद्राज्यं धर्मैकशरणः सदा ॥ ५१ ॥

Yati — the eldest of all, when he was still a boy took to a Yogi taking to the form of Vaikhānasa.

In Brahma-Vaivarta, it is said about a Yogi as :

स्वर्णे लोष्टे गृहेऽरण्ये सुस्निग्धे चन्दने तथा ।

समता भावना यस्य स योगी परिकीर्तितः ॥

शर्मिष्ठा तस्य भार्याऽभूद् दुहिता वृषपर्वणः ।

भार्गवस्याऽऽत्मजा तद्वदेवयानी च सुव्रता ॥ ५२ ॥

The second son Yayāti taking refuge under the dharma took up the reins of the Kingdom. At that point of time Śarmiṣṭhā, the daughter of Dānava King Vṛṣaparvā and Devayānī, the daughter of Śukrācārya, were married to the King Yayāti.

ययातेः पञ्चदायादास्तान् प्रवक्ष्यामि नामतः ।

देवयानी यदुं पुत्रं तुर्वसुं चाप्यजीजनत् ॥ ५३ ॥

Five sons were born to them. From these two queens, Devayānī gave birth to Yadu and Turvasu.

तथा द्रुह्यमनुं पूरुं शर्मिष्ठाऽजनयत्सुतान् ।

यदुः पूरुश्चाभवतां तेषां वंशविवर्धनौ ॥ ५४ ॥

While Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru. Both of them expanded the race.

ययातिर्नहिषश्चाऽऽसीद्राजा सत्यपराक्रमः ।

पालयामास स महीमीजे च विधिवन्मुखैः ॥ ५५ ॥

Yayāti the son of Nahuṣa was truthful, valorous and invincible. He ruled the Earth with a religious mind,

अतिभक्त्या पितृनर्च्य देवांश्च प्रयतः सदा ।

अथाजयत्प्रजाः सर्वा ययातिरपराजितः ॥ ५६ ॥

and performed several Yajñas appropriately. He also adorned the gods and the pitṛs with full devotion, ruling all the Earth.

स शाश्वतीः समा राजा प्रजा धर्मेण पालयन् ।

जरामाच्छन्महाघोरां नाहुषो रूपनाशिनीम् ॥ ५७ ॥

In this way, Yayāti, the son of Nahuṣa, ruled the country with the religious mind. In the meantime, he reached the terrific old age, which deformed the body.

जराभिभूतः पुत्रान् स राजा वचनमब्रवीत् ।

यदुं पुरुं तुर्वसुं च द्रुह्युं चानुं च पार्थिवः ॥ ५८ ॥

After having been over-powered with old age, the King Yayāti called for his sons and spoke to them.

यौवनेन चलान् कामान् युवायुवतिभिः सह ।

विहर्तुमहमिच्छामि साहाय्यं कुरुताऽत्मजाः ॥ ५९ ॥

“Though with the passage of the youthful age my desires have also vanished, but I have a desire to relieve with the young damsels, regaining the youthful age. You should help me in this regard”.

ते पुत्रो देवयानेयः पूर्वजो यदुखब्रवीत् ।

साहाय्यं भवतः कार्यमस्माभिर्यौवनेन किम् ॥ ६० ॥

On hearing this, Yadu, the elder son of Devayānī said : “What type of help have we to render to you with your youthful age”.

ययातिरब्रवीत् पुत्रान् जरा मे प्रतिगृह्यताम् ।

यौवनेनाथ भवतां चरेयं विषयानहम् ॥ ६१ ॥

Then Yayāti said to his sons — “You can take my old age and then I shall enjoy the worldly pleasures with your youthful age.

यजतो दीर्घसत्रैर्मे शापाच्चोशनसो मुनेः ।

कामार्थः परिहीनो मेऽतृप्तोऽहं तेन पुत्रकाः ॥ ६२ ॥

With the performing of the long time yajñas and with the curse of Śukrācārya, my Kāma and Artha have been destroyed, therefore I cannot enjoy them.

स्वकीयेन शरीरेण जरामेनां प्रशास्तु वः ।

अहं तन्वाऽभिनवया युवा कामानवाप्नुयाम् ॥ ६३ ॥

Therefore if any one of you can accept my old age in exchange for the youthful age and with the achieving of the youthfulness, I shall enjoy all the worldly pleasures”.

न तेऽस्य प्रत्यगृह्णन्त यदुप्रभृतयो जराम् ।

चतुरस्तान् स राजर्षिरशपच्चेति नः श्रुतम् ॥ ६४ ॥

But when Yadu and other sons refused to oblige the father and refused to accept the old age, then the Royal Sage cursed them. This is what has been heard by us.

तमब्रवीत् ततः पूरुः कनीयान् सत्यविक्रमः ।

जरां मे देहि नवया तन्वा मे यौवनात् सुखी ॥ ६५ ॥

Thereafter Pūru — the truthful one who happened to be the youngest of all, said to the King, “Oh Father, You give away your old age to me and in exchange you have my youthful age for the enjoyment of all the worldly pleasures.

अहं जरां तवाऽऽदाय राज्ये स्थास्यामि चाऽऽन्नया ।

एवमुक्तः स राजर्षिस्तपोवीर्यसमाश्रयात् ॥ ६६ ॥

I accepting your old age, shall conduct myself according to your command shall take care of your kingdom”. At these words of Pūru, Yayāti - the royal sage,

संस्थापयामास जरां तदा पुत्रे महात्मनि ।

पौरवेणाथ वयसा राजा यौवनमास्थितः ॥ ६७ ॥

with the use of his Tapas established / his own old age in the body of his young son Pūru and he himself became young with the young age of his son.

ययातेश्चाथ वयसा राज्यं पूरुरकारयत् ।

ततो वर्षसहस्रान्ते ययातिरपराजितः ॥ ६८ ॥

Then Pūru attaining the old age of his father started ruling the country. Thus even after the passing of a thousand years, Yayāti remained dissatisfied with enjoyment of the worldly pleasures.

अतुप्त इव कामानां पुरुं पुत्रमुवाच ह ।

त्वया दायादवानस्मि त्वं मे वंशकरः सुतः ॥ ६९ ॥

Then he said to his Pūru – “I claim to have a son because of you and you are my real son. From today onwards, this dynasty shall be known as “Pūru dynasty”.

पौरवो वंश इत्येष ख्यातिं लोके गमिष्यति ।

ततः स नृपशार्दूलः पूरुं राज्येऽभिषिज्य च ॥ ७० ॥

Thereafter, Yayāti, the lion among the rulers, crowning Pūru as the King, got himself detached and after the lapse of a lot of time met with his end.

कालेन महता पश्चात् कालधर्ममुपेयिवान् ।

पूरुवंशं प्रवक्ष्यामि शृणुध्वमृषिसत्तमाः ।

यत्र ते भारता जाता भरतान्वयवर्धनाः ॥ ७१ ॥

Now I am going to describe about Pūru Vamsha. All of you should listen with a concentrated mind.

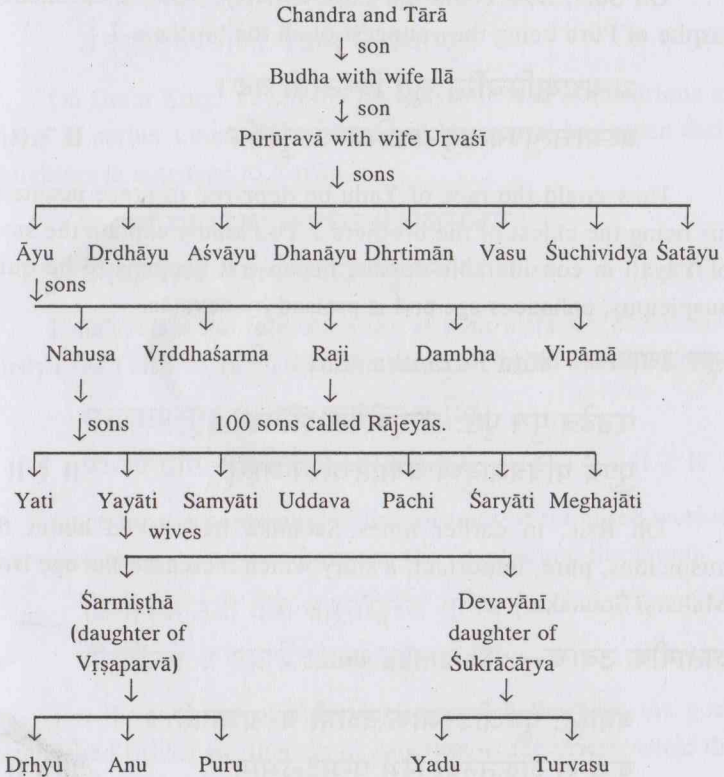
इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते चतुर्विंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Twenty four comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★



★ ★ ★

अथ पञ्चविंशोऽध्यायः – Adhyāya 25

Ślokas 1 to 66

ऋषयः ऊचुः— Rṣis said :

किमर्थं पौरवो वंशः श्रेष्ठत्वं प्राप भूतले ।

ज्येष्ठस्यापि यदोर्वंशः किमर्थं हीयते श्रिया ॥ १ ॥

Oh Sūta, how could the Pūru dynasty, achieve excellence, inspite of Pūru being the youngest of all the brothers ?

अन्यद्ययातिचरितं सूत विस्तरतो वद ।

यस्मात्तत्पुण्यमायुष्यमभिनन्द्यं सुरैरपि ॥ २ ॥

How could the race of Yadu be deprived of grace inspite of his being the eldest of the brothers ? You kindly explain the story of Yayāti in considerable details, because it happens to be quite auspicious, enhances age and is praised by devatās.

सूत उवाच— Sūta Purāṇika said :

एतदेव पुरा पृष्टः शतानीकेन शौनकः ।

पुण्यं पवित्रमायुष्यं ययातिचरितं महत् ॥ ३ ॥

Oh Rṣis, in earlier times Śatānīka had asked about the auspicious, pure, important, a story which increased the age from Maharṣi Śounaka.

शतानीक उवाच— Śatānīka said :

ययातिः पूर्वजोऽस्माकं दशमो यः प्रजापतेः ।

कथं स शुक्रतनयां लेभे परमदुर्लभाम् ॥ ४ ॥

Oh Tapodhana, our ancestor, the King Yayāti, was born in the tenth generation of Prajāpatīs. How could he get Devayānī, the unique daughter of Śukrācārya as his wife ?

एतदिच्छाम्यहं श्रोतुं विस्तरेण तपोधन ।

आनुपूर्वाच्च मे शंसं पूरोर्वशधरानृपान् ॥ ५ ॥

I would like to listen to this story exhaustively, you tell me the story of each one of the kings of the Pūru Vamsha, individually.

शौनक उवाच— Śaunaka said :

ययातिरासीद्राजर्षिर्देवराजसमद्युतिः ।

तं शुक्रवृषपर्वणौ वव्राते वै यथा पुरा ॥ ६ ॥

Oh Great King, Yayāti the royal ascetic was as illustrious as Indra. In earlier times, Śukrācārya and Vṛṣaparvā had given their daughters in marriage to Yayāti.

तत्तेऽहं संप्रवक्ष्यामि पृच्छतो राजसत्तम ।

देवयान्याश्च संयोगं ययातेर्नाहुषस्य च ॥ ७ ॥

I shall relate the relevant story at your instance. Simultaneously I shall also narrate about the union of Yayāti and Devayānī.

सुराणामसुराणां च समजायत वै मिथः ।

ऐश्वर्यं प्रति संघर्षस्त्रैलोक्ये सचराचरे ॥ ८ ॥

Once for the possessing of the fortunes of the three worlds, there had been a great war between the devatās and the asuras.

जिगीषया ततो देवा बब्रुराङ्गिरसं मुनिम् ।

पौरोहित्ये च यज्ञार्थं काव्यं तूशनसं परे ॥ ९ ॥

For the purpose of achieving victory in the war, the gods established Brhaspatī, the son of Aṅgīrasa as the priest, while the daityas appointed Śukrācārya as the priest.

ब्राह्मणौ तावुभौ नित्यमन्योन्यं स्पर्धिनौ भृशम् ।

तत्र देवा निजघ्नुर्यान् दानवान् युधि सङ्गतान् ॥ १० ॥

Both the brāhmaṇas had great conflict between themselves. Whoever demons arrived in the war were killed by the gods, but Śukrācārya with the use of Sañjivani-lore, brought the demons back to life.

तान् पुनर्जीवयामास काव्यो विद्याबलाश्रयात् ।
 ततस्ते पुनरुत्थाय योधयांचक्रिरे सुरान् ॥ ११ ॥
 असुरास्तु निजघ्नुर्यान् सुरान् समरमूर्धनि ।
 न तान् सञ्जीवयामास बृहस्पतिरुदारधीः ॥ १२ ॥

They then again getting up started fighting with the gods. But the gods who were killed in the war, could not be brought back to life by Bṛhaspatī.

न हि वेद स तां विद्यां यां काव्यो वेद वीर्यवान् ।
 सञ्जीवनीं ततो देवा विषादमगमन् परम् ॥ १३ ॥

It was due to the fact that Śukrācārya knew the powerful Sañjivani lore, which was unknown to Bṛhaspatī. Because of this, the gods felt immensely disturbed.

अथ देवा भयोद्विग्नाः काव्यादुशनसस्तदा ।
 ऊचुः कचमुपागम्य ज्येष्ठं पुत्रं बृहस्पतेः ॥ १४ ॥

The gods getting terrified by Śukrācārya, felt exceedingly anxious. Then they went to Kaca – the elder son of Bṛhaspatī and said :

भजमानान् भजस्वास्मान् कुरु साहाय्यमुत्तमम् ।
 याऽसौ विद्या निवसति ब्राह्मणेऽमिततेजसि ॥ १५ ॥

“Śukrācārya possessess Sañjivani-lore, which is unknown to Bṛhaspatī, As a result of this, the gods have suffered. You own us. We take refuge in you. By doing so, you would be able the share of Yajña from the gods.

शुक्रे तामाहर क्षिप्रं भागभागो भविष्यसि ।

वृषपर्वणः समीपेऽसौ शक्यो द्रष्टुं त्वया द्विज ॥ १६ ॥

You own us and help us". Śukrācārya – the immensely illustrious one possesses Mṛta-Saṅjīvanī-lore. You must learn it quickly. You can meet Śukrācārya in the vicinity of the demon king Vṛṣaparvā.

रक्षते दानवांस्तत्र न स रक्षत्यदानवान् ।

तमाराधयितुं शक्तो नान्यः कश्चिद्वते त्वया ॥ १७ ॥

He remaining there protects the dānavas, but those who are not dānavas are not protected by him. No one else is competent enough to adore him.

देवयानी च दयिता सुता तस्य महात्मनः ।

तमाराधयितुं शक्तो नान्यः कश्चन विद्यते ॥ १८ ॥

Devayānī is the name of his dear daughter. By serving her, you can also please her. No one else can do so.

शीलदाक्षिण्यमाधुर्यैराचारेण दमेन च ।

देवयान्यां तु तुष्टायां विद्यां तां प्राप्स्यसि ध्रुवम् ॥ १९ ॥

By pleasing Devayānī by your humility, broad-mindedness, sweet temperament, noble conduct and controlling of the sense organs, you can please Devayānī, and by doing so, You will surely learn the Saṅjīvanī lore.

तदा हि प्रेषितो देवैः समीपे वृषपर्वणः ।

तथेत्युक्त्वा तु स प्रायाद् बृहस्पतिसुतः कचः ॥ २० ॥

He said, "All right", Kaca, the son of Bṛhaspatī, having been honoured by the gods, went to Vṛṣaparvā.

स गत्वा त्वरितो राजन् देवैः संपूजितः कचः ।

असुरेन्द्रपुरे शुक्रं प्रणम्येदमुवाच ह ॥ २१ ॥

Thus Kaca who had been deputed by the gods, went to the city of Vṛṣaparvā — the King of Dānavas and met Śukrācārya offering salutation to him.

ऋषेरङ्गिरसः पौत्रं पुत्रं साक्षाद् बृहस्पतेः ।

नाम्ना कचेति विख्यातं शिष्यं गृह्णातु मां भवान् ॥ २२ ॥

He said Oh Lord ! I am the grand son of Aṅgirā the great sage and am the son of Bṛhaspatī. I am known by the name of Kaca. You kindly accept me as your disciple.

ब्रह्मचर्यं चरिष्यामि त्वय्यहं परमं गुरो ।

अनुमन्यस्व मां ब्रह्मन् सहस्रपरिवत्सरान् ॥ २३ ॥

Oh Brahman, You are my preceptor and I by staying with you for thousand years shall observe the excellent Brahmacarya. You kindly accord me the necessary permission.

शुक्र उवाच— Śukrācārya said :

कच सुस्वागतं तेऽस्तु प्रतिगृह्णामि ते वचः ।

अर्चयिष्येऽहमर्च्यं त्वामर्चितोऽस्तु बृहस्पतिः ॥ २४ ॥

Oh Kaca, You are most welcome. I accept your request. You are respectable to me. Therefore honour and welcome you and when I do so, I actually honour Bṛhaspatī.

शौनक उवाच— Śaunaka said :

कचस्तु तं तथेत्युक्त्वा प्रतिजग्राह तद् व्रतम् ।

आदिष्टं कविपुत्रेण शुक्रेणोशनसा स्वयम् ॥ २५ ॥

Kaca, then said, “All right”. Then at the command of the immensely illustrious Śukrācārya, the son of Kavi, Kaca took to Brahmacarya-vrata.

व्रतं च व्रतकालं च यथोक्तं प्रत्यगृह्णत ।

आराधयन्नुपाध्यायं देवयानीं च भारत ॥ २६ ॥

Kaca was thus owned by Śukrācārya since he had embraced Vrata for a fixed period.

नित्यमाराधयिष्यंस्तां युवा यौवनगोचराम् ।

गायन् नृत्यन् वादयंश्च देवयानीमतोषयत् ॥ २७ ॥

Then Kaca, started adoring Śukrācārya and his daughter Devayānī regularly. He was a youthful boy and pleased Devayānī by singing and dancing.

संशीलयन् देवयानीं कन्यां संप्राप्तयौवनाम् ।

पुष्पैः फलैः प्रेषणैश्च तोषयामास भार्गवीम् ॥ २८ ॥

Devayānī, the daughter of the Ācārya, also had entered the youthful age. Kaca used to bring the flowers and fruits for her and acted as per her command.

देवयान्यपि तं विप्रं नियमव्रतचारिणम् ।

अनुगायन्ती ललना रहः पर्यचरत्तदा ॥ २९ ॥

He always pleased her. Devayānī too, kept regular company of Kaca who observed the Brahmacarya Vrata, singing, dancing and joking. She also served him in seclusion.

पञ्चवर्षशतान्येवं कचस्य चरतो भृषम् ।

तत्तत्तीव्रं व्रतं बुद्ध्वा दानवास्तं ततः कचम् ॥ ३० ॥

Thus living there, observing the Vrata of Brahmacarya, Kaca spent five hundred years. Then the dānavas came to know the reality.

गा रक्षन्तं वने दृष्ट्वा रहस्येनममर्षिताः ।

जघ्नुर्बृहस्पतेर्द्वेषान्निजरक्षार्थमेव च ॥ ३१ ॥

Therefore, they finding that Kaca was in the forest grazing the cows alone, because of their jealousy with Brhaspatī and for

the protection of the Sañjīvanī Lore the dānavas having been filled with anger killed Kaca.

हत्वा सालावृकेभ्यश्च प्रायच्छंस्तिलशः कृतम् ।
ततो गावो निवृत्तास्ता अगोपाः स्वनिवेशनम् ॥ ३२ ॥

After killing him his body was cut into pieces and they threw them before the jackals. On that particular day the cows returned to their abodes without the cowherd.

ता दृष्ट्वा रहिता गास्तु कचेनाभ्यागता वनात् ।
उवाच वचनं काले देवयान्यथ भार्गवम् ॥ ३३ ॥

When Devayāni found the cows returning from the forest without their protector Kaca, then she at once informed her father Śukrācārya.

हुतं चैवाग्निहोत्रं ते सूर्यश्चास्तं गतः प्रभो ।
अगोपाश्चाऽऽगता गावः कचस्तात न दृश्यते ॥ ३४ ॥

Oh Lord, You have performed the Agnihotra, and the SUN is also going to set, the cows have returned without their protector. Oh dear one, but Kaca is no where to be seen.

व्यक्तं हतो धृतो वाऽपि कचस्तात भविष्यति ।
तं विना नैव जीवामि वचः सत्यं ब्रवीम्यहम् ॥ ३५ ॥

Oh Father, Kaca has surely either been killed or has been captured. I am speaking the truth. I shall not be able to live without him.

शुक्र उवाच— Śukrācārya said :

अथेह्येहीति शब्देन मृतं संजीवयाम्यहम् ।
ततः संजीवनीं विद्यां प्रयुक्त्वा कचमाह्वयत् ॥ ३६ ॥

Don't worry my daughter, I shall call back the dead Kaca saying "Come here, come here. Thus calling him, I shall bring him back to life".

आहूतः प्रादुरभवत् कचः शक्रं ननाम सः ।

हतोऽहमिति चाऽऽचख्यौ राक्षसैर्धिषणात्मजः ॥ ३७ ॥

Thus speaking Śukrācārya, making use of the Sañjīvanī lore, called Kaca. Then at the call of the preceptor Kaca – the son of Sarasvatī, ran from a distance and coming close to Śukrācārya, offered his salutation to the sage and said, "Oh Preceptor, the dānavas had killed me".

स पुनर्देवयान्युक्तः पुष्पाहारे यदृच्छया ।

वनं ययौ कचो विप्रः पठन् ब्रह्म च शाश्वतम् ॥ ३८ ॥

Again once Devayānī sent Kaca to fetch flowers from the forest. Then Kaca – the Brāhmaṇa reciting vedic hymns, went to the forest.

वने पुष्पाणि चिन्वन्तं ददृशुर्दानवाश्च तम् ।

ततोऽद्वितीयं तं हत्वा दग्धं कृत्वा च चूर्णवत् ।

प्रायच्छन् ब्राह्मणायैव सुरायामसुरास्तदा ॥ ३९ ॥

The dānavas spotted Kaca, collecting flowers from the forest. The asuras then killed him the second time and burnt his body in the fire. Then they made the powder of his dead body and mixing up that powder in the wine, made Śukrācārya to drink the same.

देवयान्यथ भूयोऽपि पितरं वाक्यमब्रवीत् ।

पुष्पाहारप्रेषणकृत् कचस्तात न दृश्यते ॥ ४० ॥

Then Devayānī spoke to her father, "I had sent Kaca to the forest for the fetching of flowers, but he has not returned so far, Oh dear one.

व्यक्तं हतो मृतो वाऽपि कचस्तात भविष्यति ।
तं विना नैव जीवामि वचः सत्यं ब्रवीमि ते ॥ ४१ ॥

It appears that either he has been killed or has died otherwise. I cannot live without him”.

शुक्र उवाच— Śukrācārya said :

बृहस्पतेः सुतः पुत्रि कचः प्रेतगतिं गतः ।
विद्यया जीवितोऽप्येवं हन्यते कर्वाणि किम् ॥ ४२ ॥

Oh daughter, Kaca, the son of Brhaspatī is dead. I got him back to his life with the use of the sacred lore; but again he is always killed always.

मैनं शुचो मा रुद देवयानि
न त्वादृशी मर्त्यमनु प्रशोचेत् ।
यस्यास्तव ब्रह्म च ब्राह्मणाश्च
सेन्द्राश्च देवा वसवोऽश्विनौ च ॥ ४३ ॥

Why should I do, Oh Devayānī ? You should not grieve like this. Don't cry. A powerful damsel like you never grieves for a dead person. You indeed are being adored by the Vedas, Brāhmaṇas, all the gods including Indra, Vasus, Aśvini-kumāras, the daityas,

सुरद्विषश्चैव जगच्च सर्व-
मुपस्थितं मत्तपसः प्रभावात् ।
अशक्योऽयं जीवयितुं द्विजातिः
संजीवितो यो वध्यते चैव भूयः ॥ ४४ ॥

and all the living beings of the world thrice a day lowering their heads, because of my influence. Now it is impossible to bring that brāhmaṇa back to life. In case, he is brought back to life, the

daityas shall kill him again. Therefore it would be of no use to bring him back to life”.

देवयान्युवाच— Devayānī said :

यस्याङ्गिरा वृद्धतमः पितामहो

बृहस्पतिश्चापि पिता तपोनिधिः ।

ऋषेः सुपुत्रं तमथापि पौत्रं

कथं न शोचे यमहं न रुद्याम् ॥ ४५ ॥

Oh Father, the one who happens to be the grandson of the sage Aṅgirā, whose father is Bṛhaspatī, the abode of Tapas, the one who is the son of a Ṛṣi as well as the grandson of a Ṛṣi for such a brahmachāri Kaca, why should I not grieve ?

स ब्रह्मचारी च तपोधनश्च

सदोत्थितः कर्मसु चैव दक्षः ।

कचस्य मार्गं प्रतिपत्स्ये न भोक्ष्ये

प्रियो हि मे तात कचोऽभिरूपः ॥ ४६ ॥

Oh dear one, he was engaged in performing the Brahma-carya Vrata, the tapas was his only wealth. He always remain alert and was quiet competent in performance. Therefore Kaca had been quite dear to me. He always moved according to my desire. I shall stop taking food and shall follow the path on which Kaca has proceeded”.

शौनक उवाच— Śaunaka said :

स त्वेवमुक्तो देवयान्या महर्षिः ।

संरम्भेण व्याजहाराथ काव्यः ।

असंशयं मामसुरा द्विषन्ति

ये मे शिष्यानागतान् सूदयन्ति ॥ ४७ ॥

Oh Śatānika, at these words of Devayānī, Śukrācārya, who had been grieved because of her grief, called for Kaca and then getting enraged with the daityas, he said, "There is not the slightest doubt that the demons are jealous of me. This is the reason that they kill my disciple, who has arrived here and has taken refuge with me.

अब्राह्मणं कर्तुमिच्छन्ति रौद्रा
एभिर्व्यर्थं प्रस्तुतो दानवैर्हि ।

तत्कर्मणाऽप्यस्य भवेदिहान्तः

कं ब्रह्महत्या न दहेदपीन्द्रम् ॥ ४८ ॥

These daityas with terrific temperament intend to make me fall from Brāhmaṇhood. this is the reason that they are acting against me daily. The result of this sin will surely appear. Who cannot be burnt by Brahmahatyā irrespective of his being Indra or anyone else ?

स तेनाऽऽपृष्टो विद्यया चोपहूतः ।

शनैर्वाचं जठरे व्याजहार ।

तमब्रवीत्केन चेहोपनीतो

मनोहरे तिष्ठसि ब्रूहि वत्स ॥ ४९ ॥

Then the preceptor making use of the lore, called the Pupil, then Kaca, who had been lodged in his belly was frightened and he said slowly. Listening to his voice, Śukrācārya said, Oh son ! how could you enter my belly. You tell me correctly".

कच उवाच— Kaca said :

भवत्प्रसादान्न जहाति मां स्मृतिः

सर्वं स्मरेयं यच्च यथा च वृत्तम् ।

न त्वेवं स्यात्तपसः क्षयो मे

ततः क्लेशं घोरतरं स्मरामि ॥ ५० ॥

Oh Preceptor, my memory has not faded out because of your grace whatever had happened is well known to me. In case, I come out tearing off the belly, my tapas would be lost. I am miserable in order to avoid that situation.

असुरैः सुरायां भवतोऽस्मि दत्तो
हत्वा दग्ध्वा चूर्णयित्वा च काव्यम् ।
ब्राह्मी मायां त्वासुरीं त्वत्र माया
त्वयि स्थिते कथमेवाभिबाधते ॥ ५१ ॥

Oh ! Great Ācārya, the asuras, after killing me, burnt my body. then making the powder of it, they mixed it with wine and they made you drink the same. Oh Great brāhmin, You are well aware of Brāhmī, Āsurī and Jaivi, Māyas in your presence how could anyone else venture to cross these Māyas ?

शुक्र उवाच— Śukrācārya said :

किं ते प्रियं करवाण्यद्य वत्से
विनैव मे जीवितं स्यात्कचस्य ।
नान्यत्र कुक्षेर्मम भेदनाच्च
दृश्येत् कचो मद्रतो देवयानि ॥ ५१ ॥

“Oh daughter Devayānī, now tell me, What is the pleasant task which should be performed by me ? Kaca can come out alive only after my death. There is no other alternative but to tear out my belly, to take Kaca alive out of my body”.

देवयान्युवाच— Devayānī said :

द्वौ मां शोकावग्निकल्पौ दहेतां
कचस्य नाशस्तव चैवोपघातः ।
कचस्य नाशो मम नास्ति शर्म
तवोपघाते जीवितुं नास्मि शक्ता ॥ ५३ ॥

“Oh Kaca, the son of Bṛhaspati, You have now become a Siddha, because you are devoted to Devayānī and she likes you. In case you are not Indra in the form of Kaca, then you receive Sañjivani-lore from me”.

शुक्र उवाच— Śukrācārya said :

संसिद्धरूपोऽसि बृहस्पतेः सुत
यत्त्वां भक्तं भजते देवयानी ।
विद्यामिमां प्राप्नुहि जीवनीं त्वं
न चेदिन्द्रः कचरूपी त्वमद्य

॥ ५४ ॥

Except one Brāhmaṇa, there is none else who can come out alive from my belly. Therefore You receive the lore. oh Dear one, after coming out of my body you will be like my son.

न निवर्तेत् पुनर्जीवन् कश्चिदन्यो ममोदरात् ।

ब्राह्मणं वर्जयित्वैकं तस्माद्विद्यामवाप्नुहि

॥ ५५ ॥

पुत्रो भूत्वा निष्कमस्वोदरान्मे

भित्त्वा कुक्षिं जीवय मां च तात ।

अवेक्षेथा धर्मवतीमवेक्षां

गुरोः सकाशात् प्राप्य विद्यां सविद्यः ॥ ५६ ॥

Therefore You bring me back to life. After receiving the Lord, from me as a preceptor, You would become highly learned and even then you should remain devoted to me and look at me with kindness”.

शौनक उवाच— Śaunaka said :

गुरोः सकाशात् समवाप्य विद्यां

भित्त्वा कुक्षिं निर्विचक्राम विप्रः ।

प्रालेयाद्रेः शुक्लमुद्भिद्य शृङ्गं

रात्र्यागमे पौर्णमास्यामिवेन्दुः

॥ ५७ ॥

Oh Śatānīka, receiving the Sañjīvanī lore from the preceptor, Kaca, at once, tore out the belly of Śukrācārya in the same way as the Moon appears on the evening of the day of the Full Moon from the Śweta peak of the Himālaya mountain.

दृष्ट्वा च तं पतितं वेदराशि-

मुत्थापयामास ततः कचोऽपि ।

विद्यां सिद्धां तामवाप्याभिवाद्य

ततः कचस्तं गुरुमित्युवाच ॥ ५८ ॥

Finding the Sage Śukrācārya lying on Earth like the mountain of Vedas, Kaca with the use of Sañjīvanī lore, brought him back to life and then addressed him.

निधिं निधीनां वरदं वराणां

ये नाऽऽद्रियन्ते गुरुमर्चनीयम् ।

प्रालेयाद्रिप्रोज्ज्वलद्भालसंस्थं

पापाँल्लोकॉस्ते ब्रजन्त्यप्रतिष्ठाः ॥ ५९ ॥

Oh worthy one, You are bounteous like an ocean and the most generous among the givers of the boons. Those who do not extend due regard and respect to such a preceptor, all grave sinners and fall in hell, after being wrecked.

शौनक उवाच— Śaunaka said :

सुरापानात् वञ्चनात् प्रापयित्वा

संज्ञानाशं चेतसश्चापि घोरम् ।

दृष्ट्वा कचं चापि तथाभिरूपं

पीतं तथा सुरया मोहितेन ॥ ६० ॥

Śukra (Uśanā) who was deluded through drinking, on getting back his lost disciple and finding his graceful form and the powers of tapas,

समन्युरुत्थाय महानुभाव-

स्तदोशाना विप्रहितं चिकीर्षुः ।

काव्यः स्वयं वाक्यमिदं जगाद

सुरापानं प्रत्यसौ जातशङ्कः

॥ ६१ ॥

desirous of doing a good turned to the Brāhmaṇas taking the wine, uttered the following words against the drinking of wine and its evil consequence.

शुक्र उवाच— Śukrācārya said :

यो ब्राह्मणोऽद्यप्रभृतीह कश्चिन्

मोहात् सुरां पास्यति मन्दबुद्धिः ।

अपेतधर्मा ब्रह्महा चैव स स्यात्

अस्मिँल्लोके गर्हितः स्यात्परे च

॥ ६२ ॥

“Hereafter, the foolish Brāhmaṇa, who shall drink wine shall be devoid of dharma and shall by so doing to earn the sin of the killing of a brāhmaṇa and shall be despised in the present as well as the next world.

मया चेमां विप्रधर्मोक्तसीमां

मर्यादां वै स्थापितां सर्वलोके ।

सन्तो विप्राः शुश्रुवांसो गुरूणां

देवा दैत्याश्चोपशृण्वन्तु सर्वे

॥ ६३ ॥

I have laid down this law for the Brāhmaṇas of the Universe. Let the auspicious brāhmaṇas know the injunctions of the preceptor and let the gods and the daityas also listen to these words”.

शौनक उवाच— Śaunaka said :

इतीदमुत्त्वा स महाप्रभाव-

स्तपोनिधीनां निधिरप्रमेयः ।

तान् दानवाँश्चैव निगूढबुद्धी-

निदं समाहूय वचोऽभ्युवाच

॥ ६४ ॥

The illustrious seer Śukra after thus uttering, called all the dānavas of clouded intellect and spoke to them thus.

शुक्र उवाच— Śukrācārya said :

आचक्षे वो दानवा बालिशाः स्थ

शिष्यः कचो वत्स्यति मत्समीपे ।

संजीवनीं प्राप्य विद्यां मयाऽयं

तुल्यप्रभावो ब्राह्मणो ब्रह्मभूतः

॥ ६५ ॥

“Oh Dānava, Kaca has become Siddha, after receiving the knowledge from me and he has the influence comparable with me. This Brāhmaṇa is the form of Brahman”.

शौनक उवाच— Śaunaka said :

गुरोरुष्य सकाशे च दश वर्षशतानि सः ।

अनुज्ञातः कचो गन्तुमियेष त्रिदशालयम्

॥ ६६ ॥

Kaca thus lived with his preceptor for a thousand years and completed his Vrata. Then getting permission from the preceptor to leave for his home, he thought of proceeding to the Devaloka.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते पञ्चविंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Twenty five comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ षड्विंशोऽध्यायः – Adhyāya 26

Ślokas 1 to 24

शौनक उवाच— Śaunaka said :

समापितव्रतं तन्तु विसृष्टं गुरुणा तदा ।
प्रस्थितं त्रिदशावासं देवयानीदमब्रवीत् ॥ १ ॥

When the Vrata of Kaca was over and Śukrācārya – his preceptor permitted him to return to his home, Devayānī, then said to him.

देवयान्युवाच— Devayānī said :

ऋषेरङ्गिरसः पौत्र वृत्तेनाभिजनेन च ।
भ्राजसे विद्यया चैव तपसा च दमेन च ॥ २ ॥

Oh Grandson of Āṅgirā, You possess noble character, are born in high race. You have excellent Vidya – Education and Tapas at your credit. This is because of the control of your sense organs, You are earning enough of grace.

ऋषिर्यथाऽङ्गिरा मान्यः पितुर्मम महायशाः ।
तथा मान्यश्च पूज्यश्च मम भूयो बृहस्पतिः ॥ ३ ॥

As the immensely glorious Maharsī Angirā is adorable as my father, similarly your father Bṛhaspatī is also adorable for me besides being respectable.

एवं ज्ञात्वा विज्ञानीहि यद् ब्रवीमि तपोधन ।
व्रतस्थे नियमोपेते यथा वर्तम्यहं त्वयि ॥ ४ ॥

Oh performer of great tapas, keeping all this in view, I have to say something which should be kept in mind by you. When you were engaged in the following of the vratas and the related rules, you must not have forgotten the behaviour, I extended to you.

स समापितविद्यो मां भक्तां न त्यक्तुमर्हसि ।

गृहाण पाणिं विधिवत् मम मन्त्रपुरस्कृतम् ॥ ५ ॥

Now ending your Vrata, you have achieved your education. I love you. Therefore, you accept me. Accept me in marriage with the reciting of the Vedic mantras.

कच उवाच— Kaca said :

पूज्यो मान्यश्च भगवान् यथा मम पिता तव ।

तथा त्वमनवद्याङ्गि पूजनीयतमा मता ॥ ६ ॥

“Oh Devayānī, with spotless limbs, as your father Śukrācārya is respectable and adorable for me, I hold you in the same esteem.

आत्मप्राणैः प्रियतमा भार्गवस्य महात्मनः ।

त्वं भद्रे धर्मतः पूज्या गुरुपुत्री सदा मम ॥ ७ ॥

You are dear to the sage Bhārgava much more than his life. Because of your being the daughter of my preceptor, You are always adorable for me.

यथा मम गुरुर्नित्यं मान्यः शुक्रः पिता तव ।

देवयानि तथैव त्वं नैवं मां वक्तुमर्हसि ॥ ८ ॥

In a way you are much more respectable than him. Oh excellent one, Oh Devayānī, as Śukrācārya, my preceptor is extremely respectable for me, You are like the same. Therefore you should not speak like this”.

देवयान्युवाच उवाच— Devayānī said :

गुरुपुत्रस्य पुत्रो मे न तु त्वमसि मे पितुः ।

तस्मान्मान्यश्च पूज्यश्च ममापि त्वं द्विजोत्तम ॥ ९ ॥

“Oh best of the brāhmaṇas, You are the son of my preceptor and not my father (therefore you cannot be my brother), but you are adorable and respectable to me.

असुरैर्हन्यमाने तु कचे त्वयि पुनः पुनः ।

तदाप्रभृति या प्रीतिस्तां त्वमेव स्मरस्व मे ॥ १० ॥

Oh Kaca, when the demons killed you repeatedly, the love I had for you, since that time, should be remembered by you.

सौहार्दे चानुरागे च वेत्थ मे भक्तिमुत्तमाम् ।

न मामर्हसि धर्मज्ञ त्यक्तुं भक्तामनागतम् ॥ ११ ॥

You have already witnessed my goodwill, my attachment for you; the excellent devotion for you. You are well versed in dharma as well. I am quite sinless and am devoted to you and helpless too at the same time. It would not be proper for you to disown me in anyway”.

कच उवाच— Kaca said :

अनियोज्ये नियोगे मां नियुनक्षि शुभव्रते ।

प्रसीदसुभ्रूमह्यं त्वं गुरोर्गुरुतरा शुभे ॥ १२ ॥

“Oh beautiful one performing the excellent Vrata, You are leading me to the path, which is not at all proper. You are held by me in high esteem much more than my preceptor.

यत्रोषितं विशालाक्षि त्वया चन्द्रनिभानने ।

तत्राहमुषितो भद्रे कुक्षौ काव्यस्य भामिनि ॥ १३ ॥

Oh beautiful damsel, with vast eyes and the face resembling the Moon, the belly of Śukrācārya in which you have dwelt, I have also dwelt in the same.

भगिनी धर्मतो मे त्वं मैवं वोचः शुभानने ।

सुखेनाध्युषितो भद्रे न मन्युर्विद्यते मम ॥ १४ ॥

Therefore, Oh Noble one ! from the point of view of dharma you happen to be my sister. There is not an iota of anger against you in my mind.

आपृच्छे त्वां गमिष्यामि शिवमस्त्वथ मे पथि ।
अविरोधेन धर्मस्य स्मर्तव्योऽस्मि कथान्तरे ॥ १५ ॥

Now I shall have the place, therefore, I seek your command. Bless me that my journey should be pleasant. Holding dharma quite high, you remember me occasionally during your talk.,

अप्रमत्तोद्यता नित्यमाराधय गुरुं मम ॥ १६ ॥

and devote yourself in the service of my preceptor keeping yourself alert and careful”.

देवयान्युवाच— Devayānī said :

दैत्यैर्हतस्त्वं यद्भर्तृबुद्ध्या त्वं रक्षितो मया ।
यदि मां धर्मकामार्था प्रत्याख्यास्यसि धर्मतः ।
ततः कच न ते विद्या सिद्धिमेषा गमिष्यति ॥ १७ ॥

“Oh Kaca, after your repeated killing by the daityas, I have saved taking you to be my husband. Therefore my request to you is based on Dharma. In case you disown me, then this Sañjīvani lore will be of no use to you”.

कच उवाच— Kaca said :

गुरुपुत्रीति कृत्वाऽहं प्रत्याख्यास्ये न दोषतः ।
गुरुणा चाभ्यनुज्ञातः काममेवं शपस्व माम् ॥ १८ ॥

Oh Devayānī, I have not accepted your words taking you to be the daughter of my preceptor, not because of any defect in you. The preceptor is also quite well aware of this.

आर्षं धर्मं ब्रुवाणोऽहं देवयानि यथा त्वया ।

शशुं नार्होऽस्मि कल्याणि कामतोऽद्य च धर्मतः ॥ १९ ॥

You can pronounce a curse on me as you like, Oh sister.
I had been talking of the ancient dharma.

तस्माद्भवत्या यः कामो न तथा संभविष्यति ।

ऋषिपुत्रो न ते कश्चिज्जातु पाणिं ग्रहीष्यति ॥ २० ॥

Therefore, I was not entitled to receive any curse from you.
Your curse on me has been over-powered by passion and not on
the basis of dharma, therefore the desire of your mind shall never
be fulfilled.

फलिष्यति न मे विद्या त्वद्वचश्चेति तत्तथा ।

अध्यापयिष्यामि च यं तस्य विद्या फलिष्यति ॥ २१ ॥

You will not be married to a brāhmaṇa. You have told me
that my education shall have no success with me, that is correct.
But when the same education is imparted by me to someone else,
he would be successful.

शौनक उवाच— Śaunaka said :

एवमुक्त्वा नृपश्रेष्ठ देवयानीं कचस्तदा ।

त्रिदशेशालयं शीघ्रं जगाम द्विजसत्तमः ॥ २२ ॥

Oh Śukrācārya, the best of the Kings, Kaca, the excellent
Brāhmaṇa, this speaking to Devayānī, anxiously returned to
Indraloka.

तमागतमभिप्रेक्ष्य देवाः सेन्द्रपुरोगमाः ।

बृहस्पतिं सभाज्येदं कचमाहुर्मुदान्विताः ॥ २३ ॥

Finding his arrival, Indra and other gods collectively went to
Bṛhaspati with Kaca and delightfully spoke to him.

देवा ऊचुः— Devatās said :

त्वं कचास्मद्धितं कर्म कृतवान् महद्भुतम् ।

न ते यशः प्रणशिता भागभाक् च भविष्यसि ॥ २४ ॥

“Oh Kaca, You have done a great job for us, which is quite astonishing. Therefore your glory shall never fade out from human memory. You will also have your share in the Yajña”.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते षड्विंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Twenty six comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ सप्तविंशोऽध्यायः – Adhyāya 27

Slokas 1 to 37

शौनक उवाच— Śaunaka said :

कृतविद्ये कचे प्राप्ते हृष्टरूपा दिवौकसः ।

कचादवेत्य तां विद्यां कृतार्था भरतर्षभ ॥ १ ॥

Oh best of Bharata race, after the return of Kaca, learning the Mrta-sañjīvanī lore, the devatās felt delighted. They learning the knowledge from Kaca, felt beholden.

सर्व एव समागम्य शतक्रतुमथाब्रुवन् ।

कालस्त्वद्विक्रमस्याद्य जहि शत्रून् पुरन्दर ॥ २ ॥

Then all of them said to Indra, “Oh ! Indra now the time for us to show our prowess has arrived. Now you should destroy the enemies”.

एवमुक्तस्तु सह तैस्त्रिदशैर्मघवाँस्तदा ।
तथेत्युत्तवोपचक्राम सोऽपश्यद्विपिने स्त्रियः ॥ ३ ॥

When the devatās so spoke collectively to Indra, he said :
'All right' and after thus speaking he arrived in a forest with a large
number of damsels.

क्रीडन्तीनां तु कन्यानां वने चैत्ररथोपमे ।
वायुर्भूतः स वस्त्राणि सर्वाण्येव व्यमिश्रयत् ॥ ४ ॥

They were enjoying the water sports and the name of the
forest was known as Caitraratha which was quite pleasant like the
divine orchard.

ततो जलात्समुत्तीर्य ताः कान्याः सहितास्तदा ।
वस्त्राणि जगृहुस्तानि यथासंस्थान्यनेकशः ॥ ५ ॥

Then the damsels collectively got out of the water and in
confusion, tried to put on the clothes whatever came handy to each
one of them.

तत्र वासो देवयान्याः शमिष्ठा जगृहे तदा ।
व्यतिक्रममजानन्ती दुहिता वृषपर्वणः ॥ ६ ॥

In this confusion, Śarmiṣṭhā put on the clothes of Devayānī.
Śarmiṣṭhā has been the daughter of the demon King Vṛṣaparvā.

ततस्तयोर्मिथस्तत्र विरोधः समजायत ।
देवयान्याश्च राजेन्द्र शर्मिष्ठायाश्च तत्कृते ॥ ७ ॥

The costumes of both of them mixed up and the fact was
unknown to her. Oh King, in the exchange of costumes both
Śarmiṣṭhā and Devayānī picked up a quarrel.

देवयान्युवाच— Devayānī said :

कस्माद् गृह्णासि मे वस्त्रं शिष्या भूत्वा ममाऽऽसुरि ।
समुदाचारहीनाया न ते श्रेयो भविष्यति ॥ ८ ॥

“Oh daughter of a Dānava, being my disciple, how do you dare to put on my clothes. You are devoid of the noble conduct of the excellent people. Therefore you shall not face welfare”.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

आसीनं च शयानं च पिता ते पितरं मम ।

स्तौति पृच्छति चाभीक्ष्णं नीचस्थः सुविनीतवत् ॥ ९ ॥

Oh Damsel, irrespective of my father being seated or sleeping, but your father offers prayer to him like bards, with all humility. You are the daughter of a beggar.

याचतस्त्वं च दुहिता स्तुवतः प्रतिगृह्णतः ।

सुताऽहं स्तूयमानस्य ददतो न तु गृह्णतः ॥ १० ॥

Your father offers prayers and lives on charities. I am the daughter of the King who is praised and the one who gives charities to others and does not receive anything from anyone.

अनायुधा सायुधायाः किं त्वं कुप्यसि भिक्षुकि ।

लप्स्यसे प्रतियोद्धारं न च त्वां गणयाम्यहम् ॥ ११ ॥

Oh beggar, you are empty handed and posses no weapons even. Look here, I have the weapons, therefore you are showing your anger to me for nothing. In case you intend to fight, you will find an enemy who can fight with you with force. I care the least for you”.

शौनक उवाच— Śaunaka said :

सा विस्मयं देवयानीं गतां सक्तां च वाससि ।

शर्मिष्ठा प्राक्षिपत् कूपे ततः स्वपुरमाविशत् ॥ १२ ॥

Oh ! Śatānīka, listening to those words, Devayānī felt immensely surprised and tried to drag the costumes from the body of

Śarmiṣṭhā. Finding this, Śarmiṣṭhā pushed her into the well and thinking that she must have been killed by drowning.

हतेयमिति विज्ञाय शर्मिष्ठा पापनिश्चया ।

अनवेक्ष्य ययौ तस्मात्क्रोधवेगपरायणा

॥ १३ ॥

The sinful Śarmiṣṭhā returned home. She had been filled with rage, therefore she returned home, without looking at Devayānī.

अथ तं देशमभ्यागाद्ययातिर्नहुषात्मजः ।

श्रान्तयुग् यः श्रान्तरूपो मृगलिप्सुः पिपासितः ॥ १४ ॥

Thereafter, Yayāti – the son of Nahuṣa arrived at the place. His charioteer as well as the horses had been tired. They felt dead tired. They had been following a wild animal in the forest and had been felling thirsty.

नाहुषिः प्रेक्षमाणो हि स निपाने गतोदके ।

ददर्श कन्यां तां तत्र दीप्तामग्निशिखामिव

॥ १५ ॥

Yayāti started looking at the well, where he found a girl in the well, resembling the fire flame, who resembled a divine damsel.

तामपृच्छत् स दृष्ट्वैव कन्याममरवर्णिनीम् ।

सान्त्वयित्वा नृपश्रेष्ठः साम्ना परमबलुना

॥ १६ ॥

At the very sight of the girl, Yayāti – the excellent monarch, spoke to her with calm but sweet words, assuring her and asked, Oh damsel with beautiful waist, Who are you ?

का त्वं चारुमुखी श्यामा सुमृष्टमणिकुण्डला ।

दीर्घं ध्यायसि चात्यर्थं कस्माच्छ्वसिषि चाऽऽतुरा ॥ १७ ॥

You have an extremely pleasant face. You also appear to be quite young. Your earrings are also beautiful and glittering. You have been over-powered with great anxiety.

कथं च पतिता ह्यस्मिन्कूपे वीरुत्तृणावृते ।

दुहिता चैव कस्य त्वं वद सर्वं सुमध्यमे ॥ १८ ॥

Feeling disgusted you are having deep sighs. How have you fallen in the well covered with grass and creepers ? Who is your father ? You tell me correctly.

देवयान्युवाच— Devayānī said :

योऽसौ देवैर्हतान्दैत्यानुत्थापयति विद्यया ।

तस्य शुक्रस्य कन्याऽहं त्वं मां नूनं न बुध्यसे ॥ १९ ॥

The one who brings back to life the demon who are killed by the gods with the use of his lore, I am the daughter of the same Śukrācārya.

एष मे दक्षिणो राजन् पाणिस्ताम्रनखाङ्गुलिः ।

समुद्धर गृहीत्वा मां कुलीनस्त्वं हि मे मतः ॥ २० ॥

Surely you do not recognise me. Oh Lord, this my right hand with red nails and fingers. You kindly hold it and pull me out of the well, redeeming me at the same time.

जानामि त्वां च संशान्तं वीर्यवन्तं यशस्विनम् ।

तस्मान्मां पतितं कूपादस्मादुद्धर्तुमर्हसि ॥ २१ ॥

I am also aware of the fact that you are extremely peaceful in your temperament, besides being valorous and immensely strong. Therefore, You kindly redeem a helpless damsel having fallen in the well”.

शौनक उवाच— Śaunaka said :

तामथ ब्राह्मणीं स्त्रीं च विज्ञाय नहुषात्मजः ।

गृहीत्वा दक्षिणे पाणावुज्जहार ततोऽवटात् ॥ २२ ॥

Oh Śatānīka, thereafter the King Yayāti, the son of Nahuṣa, taking Devayānī to be a brāhmaṇa girl, held her right hand in his own hand and pulled her out of the well.

उद्धृत्य चैनां तरसा तस्मात्कूपान्नराधिपः ।

आमन्त्रयित्वा सुश्रोणीं ययातिः स्वपुरं ययौ ॥ २३ ॥

Thus driving her out with force from the well, the King Yayāti, getting permission from Devayānī returned to his city.

गते तु नाहुषे तस्मिन् देवयान्यपि निन्दिता ।

उवाच शोकसन्तप्ता घूर्णिकामागतां पुनः ॥ २४ ॥

After the departure of Yayāti – the son of Nahuṣa, the chaste Devayānī, having been filled with grief, then spoke to the maid servant who appeared before her.

देवयान्युवाच— Devayānī said :

त्वरितं घूर्णिकि गच्छ सर्वमाचक्ष्व मे पितुः ।

नेदानीं तु प्रवेक्ष्यामि नगरं वृषपर्वणः ॥ २५ ॥

“Oh Ghūrṇikā, You should go with utmost speed from here and reveal the factual position to my father. I shall not enter the city of Vṛṣaparvā hereafter. I shall not place my foot in that city.

शौनक उवाच— Śaunaka said :

सा तु वै त्वरितं गत्वा घूर्णिकाऽसुरमन्दिरम् ।

दृष्ट्वा काव्यमुवाचेदं कम्पमाना विचेतना ॥ २६ ॥

Oh Śatānīka, On hearing these words, Ghūrṇikā at once rushed to the palace of Vṛṣaparvā, the Lord of the demons, meeting Śukrācārya, while shaking narrated the entire sequence of events to him, faltering in her speech.

आचख्यौ च महाभागा देवयानी वने हता ।

शर्मिष्ठया महाप्राज्ञ दुहित्रा वृषपर्वणः ॥ २७ ॥

She said : “Oh great intellect, Śarmiṣṭhā, the daughter of Vṛṣaparvā, has almost killed Devayānī”.

श्रुत्वा दुहितरं काव्यस्तदा शर्मिष्ठया हताम् ।

त्वरया निर्ययौ दुःखान्मार्गमाणः सुतां वने ॥ २८ ॥

On hearing that his daughter Devayānī had almost been killed, Śukrācārya became extremely anxious and moved in search of his daughter in the forest.

दृष्ट्वा दुहितरं काव्यो देवयानीं तपोवने ।

बाहुभ्यां संपरिष्वज्य दुःखितो वाक्यमब्रवीत् ॥ २९ ॥

Then finding his daughter Devayānī in the forest, he embraced her holding her in both his arms and with a painful heart he said :

आत्मदोषैर्नियच्छन्ति सर्वे दुःखसुखे जनाः ।

मन्ये दुश्चरितं तेऽस्ति तस्येवं निष्कृतिः कृता ॥ ३० ॥

“Oh daughter all the people because of their merits or demerits have to face pleasure or pain. It appears that you had done some evil deed, for which you had to repent like this”.

देवयान्युवाच— Devayānī said :

निष्कृतिर्वाऽस्तु वा माऽस्तु शृणुष्ववहितो मम ।

शर्मिष्ठया यदुक्ताऽस्मि दुहित्रा वृषपर्वणः ॥ ३१ ॥

“Oh Father, it is immaterial, whether I get redeemed of my deeds or not, but you kindly listen to my words attentively. Are the words spoken by Śarmiṣṭhā, true ?

सत्यं किलैतत् सा प्राह दैत्यानामस्मि गायना ।

एवं हि मे कथयति शर्मिष्ठा वार्षपर्वणीः ॥ ३२ ॥

She had told me that I sing the glory of the daityas like the bards. The loving daughter of Vṛṣaparvā, with her eyes red in anger, had spoken very harsh and sharp words."

वचनं तीक्ष्णपरुषं क्रोधरक्तेक्षणं भृशम् ।

स्तुवतो दुहिताऽसि त्वं याचतः प्रतिगृह्यतः ॥ ३३ ॥

She had said : "Oh Devayānī, You are the daughter of a bard who sing praise of others, who is a beggar and receive charities while I happen to be the daughter of the King who is eulogised by your father".

सुताऽहं स्तूयमानस्य ददतोऽप्रतिगृह्यत ।

इति मामाह शर्मिष्ठा दुहिता वृषपर्वणः ॥

क्रोधसंरक्तनयना दर्पपूर्णानना ततः ॥ ३४ ॥

"My father gives charities without expecting anything in exchange. This is what Śarmiṣṭhā, the daughter of Vṛṣaparvā has spoken to me. Her eyes were red, when she was so speaking in anger. She had been filled with pride.

यद्यहं स्तुवतस्तात दुहिता प्रतिगृह्यतः ।

प्रसादयिष्ये शर्मिष्ठामित्युक्ता हि सखी मया ॥ ३५ ॥

In case I am really the daughter of a bard or the one who is receiver of the charities, then I shall please Śarmiṣṭhā by serving her. I had told this to my maid. At these words thus spoken by me, Śarmiṣṭhā getting enraged, caught hold of me and pushed me into the well in the lonely forest. Thereafter she returned home".

शुक्र उवाच— Śukrācārya said :

स्तुवतो दुहिता न त्वं भद्रे न प्रतिगृह्यतः ।

अतस्त्वं स्तूयमानस्य दुहिता देवयान्यसि ॥ ३६ ॥

“Oh Devayānī, You are certainly not the daughter of a bard or a beggar or the receiver of the charities. You are the daughter of such an auspicious brāhmaṇa, who does not praise anyone, but to the contrary is praised by everyone.

वृषपर्वेव तद्वेद शक्रो राजा न नाहुषः ।

अचिन्त्यं ब्रह्म निर्द्वन्द्वमैश्वरं हि बलं मम ॥ ३७ ॥

This fact is well known to Vṛṣaparvā, Indra – the Lord of gods, as well as the King Yayāti. The Unparallel and unthinkable brāhmaṇhood only is my strength and the fortunes.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते सप्तविंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Twenty seven comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ अष्टाविंशोऽध्यायः – Adhyāya 28

Ślokas 1 to 13

शुक्र उवाच— Śukrācārya said :

यः परेषां नरो नित्यमतिवादाँस्तितिक्षति ।

देवयानि विजानीहि तेन सर्वमिदं जितम् ॥ १ ॥

“Oh Devayānī, My daughter, You take it for granted from me that a person, who listening to the harsh words from others, ignores them, he appears like having conquered the entire universe.

यः समुत्पतितं क्रोधं निगृह्णति हयं यथा ।

स यतन्तेत्युच्यते सद्भिर्न यो रश्मिषु लम्बते ॥ २ ॥

The one who controls the height of anger like the forceful horse, he is treated to be the true charioteer by the noble people; and not the one who hangs on holding the reins.

यः समुत्पतितं क्रोधमक्रोधेन नियच्छति ।

देवयानि विजानीहि तेन सर्वमिदं जितम् ॥ ३ ॥

Oh Devayānī, the one who subsides his anger with forgiveness, You take it from me, that he resembles the one who has conquered the universe.

यः समुत्पतितं कोपं क्षमयैव निरस्यति ।

यथोरगस्त्वं च जीर्णां स वै पुरुष उच्यते ॥ ४ ॥

As the serpent discards the old skin of its, similarly a person who over-powers the height of anger with forgiveness, he is indeed treated to be the best of the persons.

यस्तु भावयते धर्मं योऽतिगात्रं तितिक्षति ।

यश्च तप्तो न तपति भृशं सोऽर्थस्य भाजनम् ॥ ५ ॥

The one who follows dharma with devotion and bears the worst denouncement and does not feel painful when tortured by others, he is the abode of all the virtues.

यो यजेदश्वमेधेन मासि मासि शतं समाः ।

यस्तु कुप्येन्न सर्वस्य तयोरक्रोधने वरः ॥ ६ ॥

A person who performs Aśwamedha sacrifices in every month for a hundred years and the one who does not show his anger on others, of these two, the one who never becomes angry is indeed the better.

Reason : Why it is so ? Anger arises when one is not able to do as per his desire / wish / want. He gets upset and gets anger. He should realise that all will happen only as per HIS DESIRE. So when one gets anger, he becomes sinful equivalent to identity Upāsanā, which is one of the severe and serious sin.

ये कुमारः कुमार्यश्च वैरं कुर्युरचेतसः ।

नैतत्प्राज्ञस्तु कुर्वीत विदुस्तेन बलाबलम् ॥ ७ ॥

The innocent boys and girls become envious of others because of ignorance. They should be followed by the people with wisdom, because the innocent children are unaware of the strength of others”.

देवयान्युवाच— Devayānī said :

वेदाहं तात बालाऽपि कार्याणां तु गतागतम् ।

क्रोधे चैवातिवादे वा कार्यस्यापि बलाबले ॥ ८ ॥

“Oh Father ! though I am a small girl, but still the difference between dharma and adharma is well known to me. The strength of forgiveness and denouncement is also well known to me.

शिष्यस्याशिष्यवृत्तं हि न क्षन्तव्यं बुभूषुणा ।

असत्सङ्कीर्णवृत्तेषु वासो मम न रोचते ॥ ९ ॥

But a person, who being a disciple, does not behave properly like a disciple, then the preceptor, desirous of his welfare should not forgive him for his misdeed.

पुंसो ये नाभिनन्दन्ति वृत्तेनाभिजनेन च ।

न तेषु निवसेत् प्राज्ञः श्रेयोऽर्थी पापबुद्धिषु ॥ १० ॥

Those who denounce the conduct and race of others, the people desirous of their own welfare should not live with such people with evil thought.

ये नैनमभिजानन्ति वृत्तेनाभिजनेन च ।

तेषु साधुषु वस्तव्यं स वासः श्रेष्ठ उच्यते ॥ ११ ॥

One should live among the people having excellent way of thinking, conduct or those praising the family of others.

तन्मे मथ्नाति हृदयमग्निकल्पमिवारणम् ।

वाग्दुरुक्तं महाघोरं दुहितुर्वृषपर्वणः ॥ १२ ॥

Oh dear one the terrific and evil words spoken by Śarmiṣṭhā, the daughter of Vṛṣaparvā, are churning my heart as a person desirous of igniting the fire, churns the fire sticks.

न ह्यतो दुष्करं मन्ये तात लोकेष्वपि त्रिषु ।

यः सपत्नश्रियं दीप्तां हीनश्रीः पर्युपासते ॥ १३ ॥

I do not consider any thing else worse than this in the three worlds. It is better to lay down one's life instead of praising the riches of others, himself being a pauper".

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते अष्टाविंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Twenty eight comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकोनत्रिंशोऽध्यायः – Adhyāya 29

Ślokas 1 to 28

शौनक उवाच— Śaunaka said :

ततः काव्यो भृगुश्रेष्ठः समन्युरुपगम्य ह ।

वृषपर्वणमासीनमित्युवाचाविचारयन् ॥ १ ॥

Oh Śatānīka ! listening to the words of Devayānī, Śukrācārya, the excellent preceptor, having been filled with anger, went to Vṛṣaparvā, who was seated over the royal throne and started addressing him without thinking of anything.

नाधर्मश्चरितो राजन् सद्यः फलति गौरिव ।

शनैरावर्त्यमानस्तु मूलान्यपि निकृन्तति

॥ २ ॥

“Oh King, whatever evil is done on Earth, one does not get its reward at once. As the cow litres after getting served for sometime, or otherwise the seed sown on the Earth sprouts in the form of a plant and bears fruit after sometime, similarly the evil deed performed by a person, slowly destroys the roots.

यदि नाऽऽत्मनि पुत्रेषु न चेत्पश्यति नमृषु ।

पापमाचरितं कर्म त्रिवर्गमतिवर्तते

॥ ३ ॥

The evil effect of the riches earned by unfair means, is not visible openly. But it crossing over the future generations of sons and grandsons over-powering them all appears in the future generations.

फलत्येवं ध्रुवं पापं गुरुभुक्तमिवोदरे ।

यदा घातयसे विप्रं कचमाङ्गिरसं तदा

॥ ४ ॥

Though the heavy food taken by a person causes no harm at once, but it does so after sometime, similarly the evil deed performed surely reveals its reward.

अपापशीलं धर्मज्ञं शुश्रूषुं मदृहे रतम् ।

वधादनर्हस्तस्य वधाच्च दुहितुर्मम

॥ ५ ॥

Oh King, Kaca, the grandson of Aṅgirā, is an auspicious brāhmaṇa. He has been sinless by nature is devoted to dharma, and he was engaged in serving me living in my abode. But you got him killed four times.

वृषपर्वन्निबोध त्वं त्यक्ष्यामि त्वां सबान्धवम् ।

स्थातुं त्वद्विषये राजन्न शक्नोमि त्वया सह ॥ ६ ॥

Oh Vṛṣaparvan, you listen to my words carefully. Initially you killed a Brāhmaṇa, who was not at all fit to be killed. And now, my daughter has also been thrown in the well intending to kill her. Because of these two killings, I shall disown you together with your kins and relatives.

अद्यैवमभिजानामि दैत्यं मिथ्याप्रलापिनम् ।

यतस्त्वमात्मनोदीर्णा दुहितं किमुपेक्षसे ॥ ७ ॥

Oh King, I shall not be able to stay on in your kingdom even for a moment. Oh Daitya King, it is today alone, but I have been able to well understand the daityas like you embracing falsehood. why are you neglecting the misdeeds of your daughter ?”

वृषपर्वा उवाच— Vṛṣaparvā said :

नावद्यं न मृषावादं त्वयि जानामि भार्गव ।

त्वयि सत्यं च धर्मश्च तत्प्रसीदतु मां भवान् ॥ ८ ॥

“Oh son of Bhṛgu, as far as I know, you have never spoken falsehood or improper words. The dharma and truthfulness are both firmly established in you. Therefore, you showering your grace on me, be pleased with me.

अद्यास्मानपहाय त्वमितो यास्यसि भार्गव ।

समुद्रं संप्रवेक्ष्यामि नान्यदस्ति परायणम् ॥ ९ ॥

In case you discard us and leave the place, then, I shall surely jump into the ocean. Because no other alternative would be left for us”.

शुक्र उवाच— Śukrācārya said :

समुद्रं प्रविशध्वं वा दिशो वा ब्रजतासुराः ।

दुहितुर्नाप्रियं सोढुं शक्तोऽहं दयिता हि मे ॥ १० ॥

“Oh demon ! it is immaterial whether you fall in the ocean or flee in all the directions, but I cannot tolerate the horrible behaviour extended by you towards my daughter, because she is extremely dear to me.

प्रसाद्यतां देवयानी जीवितं यत्र मे स्थितम् ।

योगक्षेमकरस्तेऽहमिन्द्रस्येव बृहस्पतिः ॥ ११ ॥

You better please Devayānī because my life is lodged in her. In case, she is pleased, I shall guard you as Bṛhaspatī guards Indra and other gods”.

वृषपर्वा उवाच— Vṛṣapurvā said :

यत्किञ्चिदसुरेन्द्राणां विद्यते वसु भार्गव ।

भुवि हस्तिरथाश्वं वा तस्य त्वं मम चेश्वरः ॥ १२ ॥

“Oh Bhārgava, You are the master of elephants, chariots, horses and all the riches of the asuras and similarly you are the master of all my wealth and belongings”.

शुक्र उवाच— Śukrācārya said :

यत्किञ्चिदस्ति द्रविणं दैत्येन्द्राणां महासुर ।

तस्येश्वरोऽस्मि यद्येतद्देवयानि प्रसाद्यताम् ॥ १३ ॥

“Oh King of the asuras, I shall consider myself as the master of the daityas, in case you please Devayānī and not otherwise”.

शौनक उवाच— Śaunaka said :

ततस्तु त्वरितः शुक्रस्तेन राज्ञा समं ययौ ।

उवाच चैनं सुभगे प्रतिपन्नं वचस्तव ॥ १४ ॥

Hearing these words, Śukra went to Devayānī, along with Vṛṣaparvā and said, “Now your words are realised”.

देवयान्युवाच— Devayānī said :

यदि त्वमीश्वरस्तात राज्ञो वित्तस्य भार्गव ।

नाभिजानामि तत्तेऽहं राजा वदतु मां स्वयम् ॥ १५ ॥

“Oh dear one, son of Bhārgava, you are the Lord of riches of the King. I shall not take your words to be true. I shall believe in case these words are repeated by the King himself”.

वृषपर्वा उवाच— Vṛṣaparvā said :

यं काममभिजानासि देवयानि शुचिस्मिते ।

तत्तेऽहं संप्रदास्यामि यद्यपि स्यात्सुदुर्लभम् ॥ १६ ॥

Oh Devayānī, with an auspicious smile over your face, whatever thing you need, I shall get the same, even if it be unique or inaccessible. (You believe in me)”.

देवयान्युवाच— Devayānī said :

दासीं कन्यासहस्रेण शर्मिष्ठामभिकामये ।

अनुयास्यति मां तत्र यत्र दास्यति मे पिता ॥ १७ ॥

“What I desire is that Śarmiṣṭhā should be my slave girl with a thousand other slave girls and wherever I am married my father, she should also accompany me”.

वृषपर्वा उवाच— Vṛṣaparvā said :

उत्तिष्ठ धात्रि गच्छ त्वं शर्मिष्ठां शीघ्रमानय ।

यं च कामयते कामं देवयानी करोतु तम् ॥ १८ ॥

On hearing this, Vṛṣaparvā said to the maid, “Oh Dhātri, you go and quickly bring Śarmiṣṭhā here. Then she should fulfill the desire of Devayānī”.

शौनक उवाच— Śaunaka said :

ततो धात्री तत्र गत्वा शर्मिष्ठाभिदमब्रवीत् ।

उत्तिष्ठ भद्रे शर्मिष्ठे ज्ञातीनां सुखमावह ॥ १९ ॥

Then the nurse went to Śarmiṣṭhā and said to her. “Oh Noble, Śarmiṣṭhā, You get up and make your kins comfortable.

त्यजति ब्राह्मणः शिष्यान् देवयान्या प्रचोदितः ।

यं सा कामयते कामं स कार्योऽत्र त्वयाऽनघे ।

दासीत्वमभिजाताऽसि देवयान्याः सुशोभने ॥ २० ॥

Oh sinless princess, today Śukrācārya, at the instance of Devayānī is disowning — the disciples and Yajamānas. therefore you should fulfill the desire of Devayānī. You have been declared as the slave girl of Devayānī”.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

यं च कामयते कामं करवाण्यहमद्य तम् ।

मा गान्मन्युवशं शुक्रो देवयानी च मत्कृते ॥ २१ ॥

“In case Śukrācārya is calling me thus, for the sake of Devayānī, then I shall do whatever Devayānī desires of me. Because of my crime, neither Śukrācārya nor Devayānī should go anywhere. They should not think of going elsewhere, because of me”.

शौनक उवाच— Śaunaka said :

ततः कन्यासहस्रेण वृता शिबिकया तदा ।

पितुर्निदेशात्त्वरिता निश्चक्राम पुरोत्तमात् ॥ २२ ॥

Oh Śatānika, there after, the princess Śarmiṣṭhā, at the command of her father, mounted the palanquin at once and moved out of the capital city surrounded with a thousand girls.

शर्मिष्ठा उवाच— Śarmiṣṭhā said :

अहं कन्यासहस्रेण दासी ते परिचारिका ।

ध्रुवं त्वां तत्र यास्यामि यत्र दास्यति ते पिता ॥ २३ ॥

“I shall serve you with thousand girls as your slave and wherever your father marries you, I shall surely accompany you there”.

देवयान्युवाच— Devayānī said :

स्तुवतो दुहिता चाहं याचतः प्रतिगृह्यतः ।

स्तूयमानस्य दुहिता कथं दासी भविष्यसि ॥ २४ ॥

“I am the daughter of a bard and a beggar, but you are the daughter of a great father, who is praised by my father, then how shall you serve as my slave ?”

शर्मिष्ठा उवाच— Śarmiṣṭhā said :

येन केनचिदार्तानां ज्ञातीनां सुखमावहेत् ।

अनुयास्याम्यहं तत्र यत्र दास्यति ते पिता ॥ २५ ॥

“One should provide comfort to his kith and kins by all means. Wherever your father gives you in marriage, I shall accompany you there.

शौनक उवाच— Śaunaka said :

प्रतिश्रुते दासभावे दुहित्रा वृषपर्वणः ।

देवयानी नरश्रेष्ठ पितरं वाक्यमब्रवीत् ॥ २६ ॥

When Śarmiṣṭhā, the daughter of Vṛṣaparvā – the great King, thus spoke, then Devayānī said to her father.

देवान्युवाच— Devayānī said :

प्रविशामि पुरं तात तुष्टाऽस्मि द्विजसत्तम ।
अमोघं तव विज्ञानमस्ति विद्याबलं च ते ॥ २७ ॥

“Oh Father, now I shall enter the city, I have gained full faith now that your knowledge and the strength of your lores, besides the wisdom is infallible and fruitful”.

शौनक उवाच— Śaunaka said :

एवमुक्तो द्विजश्रेष्ठो दुहित्रा सुमहायशाः ।
प्रविवेश पुरं हृष्टं पूजितः सर्वदानवैः ॥ २८ ॥

At these words spoken by his daughter, the glorious Śukrā-cārya, the excellent Brāhmaṇa, having been adored by all the Dānavas entered the city.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते एकोनत्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Twenty nine comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ त्रिंशोऽध्यायः – Adhyāya 30

Ślokas 1 to 37

शौनक उवाच— Śaunaka said :

अथ दीर्घेण कालेन देवयानी नृपोत्तम ।
वनं तदैव निर्याता क्रीडार्थं वरवर्णिनी ॥ १ ॥

Oh Excellent King, after a long time Devayānī with the excellent complexion, again went to the same forest for sports.

तेन दासीसहस्रेण सार्धं शर्मिष्ठया तदा ।

तमेव देशं संप्राप्ता यथाकामं चचार सा

॥ २ ॥

At that point of time, she was accompanied with Śarmiṣṭhā and a thousand slave girls, who were attending on her. Reaching the same place in the forest, she started roaming about with her associates, at will.

ताभिः सखीभिः सहिता सर्वाभिर्मुदिता भृशम् ।

क्रीडन्त्योऽभिरताः सर्वाः पिबन्त्यो मधु माधवम् ॥ ३ ॥

They enjoyed several types of sports there consuming the juice of the flowers of the spring season.

खादन्त्यो विविधान्भक्ष्यान्फलानि विविधानि च ।

पुनश्च नाहुषो राजा मृगलिप्सुर्यदृच्छया

॥ ४ ॥

Sometimes they consumed several types of delicious food items. At the same time, Yayāti, the son of Nahuṣa, per chance arrived there for hunting at the same place.

तमेव देशं संप्राप्तो जललिप्सुः प्रतर्पितः ।

ददर्श देवयानीं च शर्मिष्ठां ताश्च योषितः

॥ ५ ॥

He felt exhausted because of severe labour and feeling thirsty, he was desirous of drinking water. He spotted. Devayānī, Śarmiṣṭhā and the other damsels as well.

पिबन्त्यो ललनास्ताश्च दिव्याभरणभूषिताः ।

उपविष्टां च ददृशे देवयानीं शुचिस्मिताम्

॥ ६ ॥

All of them were consuming the beverages. The King found Devayānī wearing an auspicious smile over her face seated over a beautiful seat.

रूपेणाप्रतिमां तासां स्त्रीणां मध्ये वराङ्गनाम् ।

शर्मिष्ठया सेव्यमानां पादसंवाहनादिभिः

॥ ७ ॥

Her beauty was beyond comparison and was seated among the damsels, while Śarmiṣṭhā was serving her at her feet.

ययातिरुवाच— Yayāti said :

द्वाभ्यां कन्यासहस्राभ्यां द्वे कन्ये परिवारिते ।

गोत्रे च नामनी चैव द्वयोः पृच्छाम्यतो ह्यहम्

॥ ८ ॥

Oh Damsels, having been surrounded by two thousand girls, I would like to know your names and the gotras. I would like to know your introduction.

देवयान्युवाच— Devayānī said :

आख्यास्याम्यहमादत्स्व वचनं मे नराधिप ।

शुक्रो नागासुरगुरुः सुतां जानीहि तस्य माम्

॥ ९ ॥

Oh Lord, I shall introduce myself to you. You please listen to my words. I am the daughter of Śukrācārya. The preceptor of Dānavas.

इयं च मे सखी दासी अत्राहं तत्र गामिनी ।

दुहिता दानवेन्द्रस्य शमिष्ठा वृषपर्वणः

॥ १० ॥

She is my handmaid as well as the slave girl known by the name of Śarmiṣṭhā and is the daughter of the Dānava King Vṛṣaparvā. Whereever I shall go after marriage, she is sure to accompany me.

ययातिरुवाच— Yayāti said :

कथं नु ते सखी दासी कन्येयं वरवर्णिनी ।

असुरेन्द्रसुता सुभ्रूः परं कौतूहलं हि मे

॥ ११ ॥

Oh Beautiful one, how could Śarmiṣṭhā with beautiful eye-brows being the daughter of Dānava King, became your handmaid as well as slave girl ? You tell me. I am quite anxious to know about it.

देवयान्युवाच— Devayānī said :

सर्वमेव नरव्याघ्र विधानमनुवर्तते ।

विधिना विहितं ज्ञात्वा मा विचित्रं मनः कृथाः ॥ १२ ॥

Oh Excellent King, all the people conduct themselves according to the moves of the destiny. Be satisfied taking it to be the move of the destiny. You better do not ask about the astonishing events related to the same.

राजवद्रूपवेशौ ते ब्राह्मी वाचं बिभर्षि च ।

किंनामा त्वं कुतश्चासि कस्य पुत्रश्च शंस मे ॥ १३ ॥

By your beauty and constumes, You appear to be a King. Besides you are talking in pure Sanskrit. you kindly tell me your name. Where from have you come and who is your father ?

ययातिरुवाच— Yayāti said :

ब्रह्मचर्येण वेदो मे कृत्स्नः श्रुतिपथं गतः ।

राजाऽहं राजपुत्रश्च ययातिरिति विश्रुतः ॥ १४ ॥

I have studied all the Vedas performing Brahmacharya. I am the son of Nahuṣa and presently I am myself the King known by the name of Yayāti.

देवयान्युवाच— Devayānī said :

केन चार्थेन नृपते ह्येनं देशं समागतः ।

जिघृक्षुर्वारि यत्किञ्चिदथवा मृगलिप्सया ॥ १५ ॥

Oh Lord, what for have you arrived in the forest ? Are you desirous of water or lotus or are moving for hunting ?

ययातिरुवाच— Yayāti said :

मृगलिप्सुरहं भद्रे पानीयार्थमिहाऽऽगतः ।

बहुधाऽप्यनुयुक्तोऽस्मि त्वमनुज्ञातुमर्हसि ॥ १६ ॥

Oh Noble one, I have been following a wild animal for the purpose of killing it. I feel fatigued because of the same and have arrived to drink water here. Therefore you permit me to return”.

देवयान्युवाच— Devayānī said :

द्वाभ्यां कन्यासहस्राभ्यां दास्या शर्मिष्ठया सह ।

त्वदधीनाऽस्मि भद्रं ते सखे भर्ता च मे भव ॥ १७ ॥

“Oh friend, let you meet with welfare. I together with Śarmi-
ṣṭhā and two thousand girls submit to you. Therefore you be my
husband”.

ययातिरुवाच— Yayāti said :

विद्वद्यौशनसि भद्रं ते न त्वदर्होऽस्मि भामिनि ।

अविवाह्याः स्म राजानो देवयानि पितुस्तव ॥ १८ ॥

“Oh Devayānī, the daughter of Śukrācārya, let you meet
with welfare. oh Excellent one, I am not suitable for you. The
kṣatriyas are not entitled to receive kanyādāna from your father”.

देवयान्युवाच— Devayānī said :

संसृष्टं ब्रह्मणा क्षत्रं क्षत्रं ब्रह्मणि संश्रितम् ।

ऋषिश्च ऋषिपुत्रश्च नाहुषाय भजस्व माम् ॥ १९ ॥

“Oh son of Nahuṣa, the castes of Brāhmaṇa and Kṣatriyas
are interlinked, you are the son of Rājaraṣi and are yourself a
Rājaraṣi. Therefore you marry me today itself”.

ययातिरुवाच— Yayāti said :

एकदेहोद्भवा वर्णाश्चत्वारोऽपि वरानने ।

पृथग्धर्माः पृथक्कौचास्तेषां वै ब्राह्मणो वरः ॥ २० ॥

“Oh beautiful damsel, all the four varṇas have been out of the body of one and the same Parameśwara, but the conduct and rules for each one of them are different. Indeed the brāhmaṇas are the best of all the four varṇas”.

देवयान्युवाच— Devayānī said :

पाणिग्रहो नाहुषायं न पुंभिः सेवितः पुरा ।

त्वं पाणिमग्रहीदग्रे वृणोमि त्वामहं ततः ॥ २१ ॥

Oh son of Nahuṣa, “Pāṇigrahaṇa is the dharma for a woman. No one had earlier held my hand. It was you alone who held my hand for the first time. Therefore I accept you as my husband.

कथं तु मे मनस्विन्याः पाणिमन्यः पुमान् स्पृशेत् ।

गृहीतमृषिपुत्रेण स्वयं वाऽप्यृषिणा त्वया ॥ २२ ॥

I am a woman who has complete control over her mind. Having held my hand, by the son of a Rājārṣi or a Rājārṣi like you, cannot be held by anyone else”.

ययातिरुवाच— Yayāti said :

क्रुद्धादाशीविषात्सर्पाज्ज्वलनात्सर्वतोमुखात् ।

दुराधर्षतरो विप्रः पुरुषेण विजानता ॥ २३ ॥

“Oh Goddess, the person with wisdom, should treat a brāhmaṇa’s anger, like a poisonous snake or the burning fire”.

देवयान्युवाच— Devayānī said :

कथामाशीविषात्सर्पाज्ज्वलनात्सर्वतोमुखात् ।

दुराधर्षतरो विप्र इत्यात्थ पुरुषर्षभ ॥ २४ ॥

Oh Excellent human, "the brāhmaṇa is more dangerous than the poisonous snake or the terrific fire flame, how could you say that ?"

ययातिरुवाच— Yayāti said :

दशोदाशीविषस्त्वेकं शस्त्रेणैकश्च वध्यते ।

हन्ति विप्रः सराष्ट्राणि पुराण्यपि हि कोपितः ॥ २५ ॥

Oh Excelent one, "the snake can bite only once, only one person is killed with a weapon, but the enraged brāhmaṇa destroys the entire city or even the country.

दुराधर्षतरो विप्रस्तस्माद्भीरु मतो मम ।

अतोऽदत्तां च पित्रा त्वां भद्रे न विवहाम्यहम् ॥ २६ ॥

Oh Damsel, this is the reason that I consider a brahmaṇa to be more dangerous unless your father hands you over to me, I shall not marry you".

देवयान्युवाच— Devayānī said :

दत्तां वहस्व पित्रा मां त्वं हि राजन् वृतो मया ।

अयाचतो भयं नास्ति दत्तां च प्रतिगृह्णतः ॥ २७ ॥

"Oh King, I have selected you as my husband. Now You should marry me after I am given over to you by my father. You Yourself shall not ask for my hand from him and shall accept me when I am given over to you by him. Therefore you need not be afraid of his anger. I send a message just to my father".

शौनक उवाच— Śaunaka said :

त्वरितं देवयान्याऽथ प्रेषिता पितुरात्मनः ।

सर्वं निवेदयामास धात्री तस्मै यथातथम् ॥ २८ ॥

Oh King, Devayānī at once sent the nurse with a message to her father. Reaching there, the nurse apprised Śukrācārya of the factual position, revealing all the facts.

श्रुत्वैव च स राजानं दर्शयामास भार्गवः ।

दृष्ट्वैवमागतं विप्रं ययातिः पृथिवीपतिः ॥ ३९ ॥

Learning about the situation, Śukrācārya reached there and met the King.

ववन्दे ब्राह्मणं काव्यं प्राञ्जलिः प्रणतः स्थितः ।

तं चाप्यभ्यवदत्काव्यः साम्ना परमवल्लुना ॥ ३० ॥

Learning about that, King Yayāti offered his salutation to Śukrācārya and humbly stood there with folded hands. There Śukrācārya also assumed the King in sweet words.

देवयान्युवाच— Devayānī said :

राजाऽयं नाहुषस्तात दुर्गमे पाणिमग्रहीत् ।

नमस्ते देहि मामस्मै लोके नान्यं पतिं वृणे ॥ ३१ ॥

“Oh dear one, I offer my salutation to you with folded hands. He is the King Yayāti – the son of Nahuṣa. He had held my hand at the time of misery, therefore You kindly hand over me to him. I shall not accept anyone else as my husband in the world except him”.

शुक्र उवाच— Śukrācārya said :

वृतोऽनया पतिर्वीर सुतया त्वं ममेष्टया ।

गृहाणेमां मया दत्तां महिषीं नहुषात्मज ॥ ३२ ॥

“Oh valorous son of Nahuṣa, my loving daughter has accepted you as her husband. Therefore my daughter given to you should be accepted by you as your chief queen”.

ययातिरुवाच— Yayāti said :

अधर्मो मां स्पृशेदेवं पापमस्याश्च भार्गव ।
वर्णसंकरतो ब्रह्मन्निति त्वां प्रवृणोम्यहम् ॥ ३३ ॥

“Oh Bhārgava, Brāhmaṇa, I seek a boon from you that in this marriage the sin of creating a confusion of castes for such inter-caste marriage should be wiped out”.

शुक्र उवाच— Śukrācārya said :

अधर्मात्त्वां विमुञ्चामि वरं वरय चेप्सितम् ।
अस्मिन्निवाहे त्वां श्लाघ्यो रहः पापं नुदामि ते ॥ ३४ ॥

“I shall free you from all the sins. Accept this gift, who has been chosen by her.

वहस्व भार्या धर्मेण देवयानीं शुचिस्मिताम् ।
अनया सह संप्रीतिमतुलां समवाप्नुहि ॥ ३५ ॥

You will become graceful by this marriage. I free you from future sins as well. Marry this humble Devayānī according to Law and have every enjoyment in her company.

इयं चापि कुमारी ते शर्मिष्ठा वार्षपर्वणी ।
संपूज्या सततं राजन्न चैनां शयने ह्य ॥ ३६ ॥

This Śarmiṣṭhā, the daughter of Vṛṣaparvā will attend on you, but you should never invite her to your bed”.

शौनक उवाच— Śaunaka said :

एवमुक्तो ययातिस्तु शुक्रं कृत्वा प्रदक्षिणम् ।
जगाम स्वपुरं हष्टः सोऽनुज्ञातो महात्मना ॥ ३७ ॥

On hearing the words of the seer Śukra, the King Yayāti circumambulated the sage and with his permission entered the city delightfully.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते त्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Thirty comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकत्रिंशोऽध्यायः – Adhyāya 31

Ślokas 1 to 27

शौनक उवाच— Śaunaka said :

ययातिः स्वपुरं प्राप्य महेन्द्रपुरसन्निभम् ।

प्रविश्यान्तःपुरं तत्र देवयानीं न्यवेशयत् ॥ १ ॥

Oh Śatānīka, the capital city of Yayāti was like Amarāvati, the capital of Indra. Reaching his city, Yayāti lodged Devayānī in his palace with her consent.

देवयान्याश्चानुमते सुतां तां वृषपर्वणः ।

अशोकवनिकाभ्याशे गृहं कृत्वा न्यवेशयत् ॥ २ ॥

Yayāti also built a palace in the Aśoka-Vāṭika for Śarmiṣṭhā, the daughter of Vṛṣaparvā.

वृतां दासीसहस्रेण शर्मिष्ठामासुरायणीम् ।

वासोभिरन्नपानैश्च संविभज्य सुसंवृताम् ॥ ३ ॥

Where Śarmiṣṭhā was lodged with her thousand companions. For them, arrangements were made for their costumes, food and drinks separately.

देवयान्या तु सहितः स नृपो नहुषात्मजः ।

विजहार बहूनब्दान्देववन्मुदितो भृशम् ॥ ४ ॥

King Yayāti – son of Nahuṣa, enjoyed all the pleasures with Devayānī for many years like the devatās. He was extremely happy with her besides delightful.

(Devayānī used to visit the charming Aśoka-Vāṭika and enjoying the forest sports there with Śarmiṣṭhā, leaving her there, returned to her palace. In this way she enjoyed pleasures for long.)

ऋतुकाले तु संप्राप्ते देवयानी वराङ्गना ।

लेभे गर्भं प्रथमतः कुमारश्च व्यजायत ॥ ५ ॥

In due course of time, during the period, Devayānī conceived and after the appropriate period, she gave birth to her first son.

गते वर्षसहस्रे तु शर्मिष्ठा वर्षपर्वणी ।

ददर्श यौवनं प्राप्ता ऋतुं सा कमलेक्षणा ॥ ६ ॥

On the other hand, after the expiry of a thousand years, Śarmiṣṭhā, the daughter of Vṛṣaparvā becoming youthful found herself in period.

चिन्तयामास धर्मज्ञा ऋतुप्राप्तौ च भामिनी ।

ऋतुकालश्च संप्राप्तो न कश्चिन्मे पतिर्वृतः ॥ ७ ॥

She feeling worried, thought in her mind : “I have started menses, but I have not yet got a husband.”

किं प्राप्तं किं च कर्तव्यं कथं कृत्वा सुखं भवेत् ।

देवयानी प्रसूताऽसौ वृथाऽहं प्राप्तयौवना ॥ ८ ॥

What is this situation ? Now what should I do to achieve comfort ? Devayānī has got a son, but I have reached the youthful age now, which is going waste.

यथा तथा वृतो भर्ता तथैवाहं वृणोमि तम् ।

राज्ञा पुत्रफलं देयमिति मे निश्चिता मतिः ।

अपीदानीं स धर्मात्मा रहो मे दर्शनं ब्रजेत् ॥ ९ ॥

As Devayānī has made Yayāti her husband, I shall also do the same. I shall request the King to give me a similar fruit in the shape of a son.

शौनक उवाच— Śaunaka said :

अथ निष्क्रम्य राजाऽसौ तस्मिन्काले यदृच्छया ।

अशोकवनिकाभ्यां शर्मिष्ठां प्राप्य विस्मितः ॥ १० ॥

Oh Śatānīka, while Śarmiṣṭhā was so thinking and as luck have it, the King Yayāti, per chance got out of the palace. Finding Śarmiṣṭhā lonely in Aśoka Vāṭika, he felt surprised.

तमेकं रहसि दृष्ट्वा शर्मिष्ठा चारुहासिनी ।

प्रत्युद्रम्याञ्जलिं कृत्वा राजानं वाक्यमब्रवीत् ॥ ११ ॥

Then Śarmiṣṭhā with a severe smile over her face found the King walking lonely. She came forward and welcomed him. Then she spoke to him with folded hands.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

सोमश्चेन्द्रश्च वायुश्च यमश्च वरुणश्च वा ।

तव वा नाहुष गृहेः कः स्त्रियं द्रष्टुमर्हति ॥ १२ ॥

Oh son of Nahuṣa, whether there be the Moon, Indra, Vāyu or Varuṇa, who can cast a glance at the women of your palace. (Therefore I am completely safe here).

रूपाभिजनशीलैर्हि त्वं राजन् वेत्थ मां सदा ।

सा त्वां याचे प्रसाद्येह रन्तुमेहि नराधिप ॥ १३ ॥

Oh Lord, You are aware of my race beauty and the conduct. Today, I pleasing you intend to request you to make the period of my menses fruitful.

ययातिरुवाच— Yayāti said :

वेदि त्वां शीलसंपन्नां दैत्यकन्यामनिन्दिताम् ।

रूपं तु ते न पश्यामि सूच्यग्रमपि निन्दितम् ॥ १४ ॥

“Oh Śarmiṣṭhā, You are the spotless and humble daughter of Vṛṣaparvā, the King of Dānavas. I know about you fully well. In your body of beauty there is not the slightest space which could be denounced.

मामब्रवीत् तदा शुक्रो देवयानीं यदाऽबहम् ।

नेयमाह्वयितव्या ते शयने वार्षपर्वणी ॥ १५ ॥

But what can I do, when I married Dēvayānī, Śukrācārya had clearly told me not to invite Śarmiṣṭhā the daughter of Vṛṣaparvā, over the bed”.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

न नर्मयुक्तं वचनं हिनस्ति

न स्त्रीषु राजन्न विवाहकाले ।

प्रणात्यये सर्वधनापहारे

पञ्चानृतान्याहुः पातकानि ॥ १६ ॥

“Oh King, the Jovial words even when false are not harmful. There is no harm in speaking falsehood, at the time of indulging in sexual pleasures, on the occasion of marriage, when life is in

danger, or wealth is at stake or in joke. To indulge in falsehood on these five occasions is said to be sinless.

पृष्टास्तु साक्ष्ये प्रवदन्ति चान्यथा

भवन्ति मिथ्यावचना नरेन्द्र ते ।

एकार्थतायां तु समाहितायां

मिथ्या वदन्तं ह्यनृतं हिनस्ति ॥ १७ ॥

Oh Lord ! at the time of giving witness, if someone spoke out falsehood when asked by others, they are considered as indulging in falsehood. But when the question of welfare of me or Devayānī is concerned, then to ignore either of them becomes falsehood, which could harm the speaker”.

ययातिरुवाच— Yayāti said :

राजा प्रमाणं भूतानां स विनश्येन्मृषा वदन् ।

अर्थकृच्छ्रमपि प्राप्य न मिथ्या कर्तुमुत्सहे ॥ १८ ॥

“Oh Goddess, the King is the authority for all the people and in case he resorts to falsehood, he has to face distraction. Therefore, I cannot do any wrong, even while facing danger”.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

समावेतौ मतौ राजन् पतिः सख्याश्च यः पतिः ।

समं विवाह इत्याहुः सख्या मेऽसि पतिर्यतः ॥ १९ ॥

“One’s own husband and the husband of a handmaid are considered to be equals. My friend has made you as her husband. Therefore, I have also done so”.

ययातिरुवाच— Yayāti said :

दातव्यं याचमानस्य हीति मे व्रतमाहितम् ।

त्वं च याचसि कामं मां ब्रूहि किं करवाणि तत् ॥ २० ॥

“I believe that the beggars should be given their desired things. This is what I believe. This is my Vrata. You have also expressed a desire to me. Therefore You tell me what should I do for you which could be dear to you ?”

शर्मिष्ठोवाच— Śarmiṣṭhā said :

अधर्मात् त्राहि मां राजन् धर्मं च प्रतिपादय ।

त्वत्तोऽपत्यवती लोके चरेयं धर्ममुत्तमम् ॥ २१ ॥

“Oh King, You kindly save me from adharma and make me follow the dharma. What I desire is that, I, after producing children from you, follow dharma in the world.

त्रय एवाधना राजन् भार्या दासस्तथा सुतः ।

यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम् ॥ २२ ॥

Oh Lord ! three people are not entitled to inherit the riches namely, the wife, the slave and the son, because the wealth acquired by them belongs to their masters. In other words, the wealth of the wife goes to her husband, the riches of the slave belong to the master and the son belong to the father.

देवयान्या भुजिष्याऽस्मि वश्या च तव भार्गवी ।

सा चाहं च त्वया राजन् भरणीयां भजस्व माम् ॥ २३ ॥

I am the slave of Devayānī, who is your wife. Therefore, Oh King, both of us are entitled to enjoy your grace. Therefore You should accept me”.

शौनक उवाच— Śaunaka said :

एवमुक्तस्तथा राजा तथ्यमित्यभिजज्ञिवान् ।

पूजयामास शर्मिष्ठा धर्मं च प्रतिपादयन् ॥ २४ ॥

All these words of Śarmiṣṭhā, the King took her to be correct. He welcomed Śarmiṣṭhā and owned her as his wife appropriately.

स समागम्य शर्मिष्ठां यथाकाममवाप्य च ।

अन्योन्यं चाभिसंपूज्य जग्मतुस्तौ यथागतम् ॥ २५ ॥

Then uniting with Śarmiṣṭhā, respecting each other, both of them returned as they had come and reached their respective places.

तस्मिन्समागमे सुभूः शर्मिष्ठा वार्षपर्वणी ।

लेभे गर्भं प्रथमतस्तस्माद्वृषतिसत्तमात् ॥ २६ ॥

Śarmiṣṭhā having beautiful eye-brows, had first conception from Yayāti.

प्रजज्ञे च ततः काले राज्ञी राजीवलोचना ।

कुमारं देवगर्भाभमादित्यसमतेजसम् ॥ २७ ॥

Oh Śatānika, then in due course of time, Śarmiṣṭhā, with lotus like eyes, gave birth to a divine child who had the lustre of the SUN.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते एकत्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam

Adhyāya Thirty one comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ द्वात्रिंशोऽध्यायः – Adhyāya 32

Slokas 1 to 41

शौनक उवाच— Śaunaka said :

श्रुत्वा कुमारं जातं सा देवयानी शुचिस्मिता ।

चिन्तयाऽऽविष्टदुःखार्ता शर्मिष्ठां प्रति भारत ॥ १ ॥

Oh Bharata, Devayānī with an auspicious smile on her face, was filled with grief on learning of the birth of a son of Śarmiṣṭhā, besides her conduct.

ततोऽभिगम्य शर्मिष्ठां देवयान्यब्रवीदिदम् ।

किमर्थं वृजिनं सुभ्रूः कृतं ते कामलब्धया

॥ २ ॥

Then she went to Śarmiṣṭhā and said to her : “Oh Śarmiṣṭhā, with beautiful eyebrows, having been overpowered with passions, what type of sin has been committed by you ?”

शर्मिष्ठोवाच— Śarmiṣṭhā said :

ऋषिरभ्यागतः कश्चिद्धर्मात्मा वेदपारगः ।

स मया तु वरः कामं याचितो धर्मसंहतम्

॥ ३ ॥

“Oh Handmaid, a noble Ṛṣi had arrived who was well versed in the Vedas. I sought for a union in a divine manner from that Ṛṣi according to dharma.

नाहमन्यायतः काममाचरामि शुचिस्मिते ।

तस्मादृषेर्ममापत्यमिति सत्यं ब्रवीमि ते

॥ ४ ॥

Oh auspicious one, I do not act against dharma. This child has been born to me from that Ṛṣi. I am speaking the truth to you”.

देवयान्युवाच— Devayānī said :

यद्येतदेवं शर्मिष्ठे न मन्युर्विद्यते मम ।

अपत्यं यदि ते लब्धं ज्येष्ठाच्छ्रेष्ठाच्च वै द्विजात्

॥ ५ ॥

“Śarmiṣṭhā, it is like this and in case you have produced the child from the excellent brāhmaṇa, then I am no more angry with you.

शोभनं भीरु सत्यं चेत् कथं स जायते द्विजः ।

गोत्रनामाभिजनतः श्रोतुमिच्छामि तं द्विजम् ॥ ६ ॥

In case it is so, then it is well done. Have you known about the name, race and gotra of the said brāhmaṇa ? I would like to know his name”.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

ओजसा तेजसा चैव दीप्यमानं रविं यथा ।

तं दृष्ट्वा मम संप्रष्टुं शक्तिर्नाऽऽसीच्छुचिस्मिते ॥ ७ ॥

“Oh auspicious one ! He was shining like the SUN with his tapas. Looking at him, I did not have courage to ask him any question”.

शौनक उवाच— Śaunaka said :

अन्योन्यमेवमुक्त्वा च संप्रहस्य च ते मिथः ।

जगाम भार्गवी वेदम तथ्यमित्यभिजानतौ ॥ ८ ॥

Oh Śatānika, both of them laughed, by thus talking between themselves. Devayānī thought that Śarmiṣṭhā has spoken correctly.

ययातिर्देवयान्यां तु पुत्रावजनयद्वृषः ।

यदुं च तुर्वसुं चैव शक्रविष्णू इवापरौ ॥ ९ ॥

Therefore Devayānī quietly returned to her house. The King Yayāti then produced two sons named Yadu and Turvasu. Both of them resembled like Indra and Śrī Viṣṇu, (They were born to Devayānī).

तस्मादेव तु राजर्षेः शर्मिष्ठा वार्षपर्वणी ।

द्रुह्युं चानुं च पूरुं च त्रीन् कुमारानजीजनत् ॥ १० ॥

From the same Rājarsi, Śarmiṣṭhā the daughter of Vṛṣaparvā produced three sons known as Druhyu, Anu and Pūru.

ततः काले च कस्मिंश्चिद्देवयानी शुचिस्मिता ।
ययातिसहिता राजन् जगाम हरितं वनम् ॥ ११ ॥

After sometime Devayānī went to the forest alone, with the auspicious smile on her face.

ददर्श च तदा तत्र कुमारान् देवरूपिणः ।
क्रीडमानान् सुविस्रब्धान् विस्मिता चेदमब्रवीत् ॥ १२ ॥

Devayānī saw same children who were with quite divine beauty fearlessly playing there. Looking at them with surprise she said :

देवयान्युवाच— Devayānī said :

कस्यैते दारका राजन् देवपुत्रोपमाः शुभाः ।
वर्चसा रूपतश्चैव दृश्यन्ते सदृशास्तव ॥ १३ ॥

“Oh King, whose children are they who possess all the noble symptoms and look like the divine princes ?

एवं पृष्ट्वा तु राजानं कुमारान् पर्यपृच्छत ।
किं नामधेयगोत्रे वः पुत्रका ब्राह्मणः पिता ॥ १४ ॥

They resemble you in beauty and the Tejas. When so asked by Devayānī, the King did not reply, then she asked the children. Oh children, in which gotra are you born ? What is the name of your brāhmaṇa father ?

विब्रूत मे यथातथ्यं श्रोतुकामाऽस्म्यतो ह्यहम् ।
तेऽदर्शयन् प्रदेशिन्या तमेव नृपसत्तमम् ॥ १५ ॥

When so asked by Devayānī, the boys revealing the name of their father, pointed towards the King Yayāti. They also said that Śarmiṣṭhā was their mother”.

शौनक उवाच— Śaunaka said :

शर्मिष्ठां मातरं चैव तस्या ऊचुः कुमारकाः ।

इत्युक्त्वा सहितास्तेन राजानमुपचक्रमुः ॥ १६ ॥

Thus speaking, all the boys came close to the King, but at that point of time, the King did not welcome them because of the presence of Devayānī.

नाभ्यनन्दत तान् राजा देवयान्यास्तदाऽन्तिके ।

रुदन्तस्तेऽथ शर्मिष्ठामभ्ययुर्बालकास्तदा ॥ १७ ॥

He did not carry them in his lap even. Then the crying children went to Śarmiṣṭhā. At the words spoken by the children, the King Yayāti felt some what ashamed.

दृष्ट्वा तेषां तु बालानां प्रणयं पार्थिवं प्रति ।

बुद्ध्वा च तत्त्वतो देवी शर्मिष्ठामिदमब्रवीत् ॥ १८ ॥

Visualising the extreme affection of those children, towards the King Yayāti, Devayānī could understand the mystery and she thus spoke to Śarmiṣṭhā.

देवयान्युवाच— Devayānī said :

मदधीना सती कस्मादकार्षीर्विप्रियं मम ।

तमेवाऽऽसुरधर्मं त्वमास्थिता न बिभेषि किम् ॥ १९ ॥

“Śarmiṣṭhā ! Why did you behave in a way which was not liked by me inspite of your being my slave ? You have again started following the dharma of the demons ? Are you not afraid of me ?

शर्मिष्ठोवाच— Śarmiṣṭhā said :

यदुक्तमृषिरित्येव तत्सत्यं चारुहासिनि ।

न्यायतो धर्मतश्चैव चरन्ती न बिभेमि ते ॥ २० ॥

Oh my friend, with pleasant smile on your face, in case I introduced my Lord as a Rṣi, there was nothing wrong in it. I always conduct myself according to justice and dharma.

यदा त्वया वृतो राजा वृत एव तदा मया ।

सखीभर्ता हि धर्मेण भर्ता भवति शोभने ॥ २१ ॥

Therefore, I am not at all afraid of you. When you had accepted the King as your husband, I also did so at the same time. you are the senior as well as an excellent one,

पूज्याऽसि मम मान्या च श्रेष्ठा ज्येष्ठा च ब्राह्मणी ।

त्वत्तो हि मे पूज्यतरो राजर्षिः किं न वेत्सि तत् ॥ २२ ॥

but this Rājārṣi is more adorable to me than you are. Are you not aware of this ? (Oh Auspicious one, Your father Śukrācārya has given over both of us to the great King. The adorable King Yayāti as well, thinking me fit to be brought up, maintains me)''.

शौनक उवाच— Śaunaka said :

श्रुत्वा तस्यास्ततो वाक्यं देवयान्यब्रवीदिदम् ।

राजन्नाद्येहं वत्स्यामि विप्रियं मे त्वया कृतम् ॥ २३ ॥

Listening to the words of Śrmiṣṭha, Devayānī said, "I shall no longer stay here. You have agonised me the maximum''.

सहसोत्पतितां श्यामां दृष्ट्वा तां साश्रुलोचनाम् ।

तूर्णं सकाशं काव्यस्य प्रस्थितां व्यथितस्तदा ॥ २४ ॥

Thus speaking, the youthful Devayānī, with her eyes filled with tears, suddenly got up and left the place for going to Śukrācārya, her father.

अनुवव्राज संभ्रान्तः पृष्ठतः सान्त्वयन्नृपः ।

न्यवर्तत न सा चैव क्रोधसंरक्तलोचना ॥ २५ ॥

Finding this Yayāti felt painful. Getting upset, he followed Devayānī, trying to dissuade her from leaving the place. But she failed to return.

अविब्रुवन्ती किञ्चिच्च राजानं साश्रुलोचना ।

अचिरादेव संप्राप्ता काव्यस्योशनसोऽन्तिकम् ॥ २६ ॥

Her eyes were getting red in anger, without speaking anything to the King. She kept on dropping tears from her eyes.

सा तु दृष्ट्वैव पितरमभिवाद्याग्रतः स्थिता ।

अनन्तरं ययातिस्तु पूजयामास भार्गवम् ॥ २७ ॥

After a short while she reached Śukrācārya — the son of Kavi. Meeting her father she stood before him offering her salutation to him. Thereafter the King Yayāti also adorned Śukrācārya.

देवयान्युवाच— Devayānī said :

अधर्मेण जितो धर्मः प्रवृत्तमधरोत्तरम् ।

शर्मिष्ठा याऽतिवृत्ताऽस्ति दुहिता वृषपर्वणः ॥ २८ ॥

“Oh Father, Adharma has overpowered the dharma. The down-trodden has risen and the high ranking has fallen. Śarmiṣṭhā, the daughter of Vṛṣaparvā has moved ahead overpowering me

त्रयोऽस्यां जनिताः पुत्रा राज्ञाऽनेन ययातिना ।

दुर्भगाया मम द्वौ तु पुत्रौ तात ब्रवीमि ते ॥ २९ ॥

and she got three sons from the same King Yayāti, but O dear one, the destiny has given only two sons for me. I am speaking out all this to you truthfully.

धर्मज्ञ इति विख्यात एष राजा भृगूद्वह ।

अतिक्रान्तश्च मर्यादां काव्यैतत्कथयामि ते ॥ ३० ॥

Oh best of Bhṛgu's race, the lord Yayāti has been well known as the follower of dharma, but he has crossed the limits. Oh son of Kavi, I am speaking to you truthfully".

शुक्र उवाच— Śukrācārya said :

धर्मज्ञस्त्वं महाराज योऽधर्ममकृथाः प्रियम् ।

तस्माज्जरा त्वामचिराद्वर्षयिष्यति दुर्जया ॥ ३१ ॥

Then Śukrācārya said to Yayāti, "Oh King you being the strict follower of dharma, why did you follow the sinful path. Therefore, the old age, which is difficult to overcome, will soon overpower you".

ययातिरुवाच— Yayāti said :

ऋतु यो याच्यमानाया न ददाति पुमान् वृतः ।

भ्रूणहेत्युच्यते ब्रह्मन् स चेह ब्रह्मवादिभिः ॥ ३२ ॥

"Oh Lord, the daughter of the demon King asked the ṛtudāna from me. Therefore, I taking it to be quite a religious duty, I acted accordingly. I did not do so with any other intention.

ऋतुकामां स्त्रियं यस्तु गम्यां रहसि याचितः ।

नोपैति यो हि धर्मेण ब्रह्महेत्युच्यते बुधैः ॥ ३३ ॥

Oh Brāhmaṇa, a person, who does not oblige damsel praying for the Ṛtudāna is considered by the brāhmaṇas, well versed in the Vedas, as the killer of a brāhmaṇa and one who does not grant.

इत्येतानि समीक्ष्याहं कारणानि भृगूद्वह ।

अधर्मभयसंविग्रः शर्मिष्ठामुपजग्मिवान् ॥ ३४ ॥

the desire of a damsel, even on her making a request, he is said to commit a sin comparable to the slaughter of a great

brāhmaṇa. Oh Preceptor, for fear of such sins, I shakingly offered myself to Śarmiṣṭhā.

शुक्र उवाच— Śukrācārya said :

न त्वहं प्रत्यवेक्ष्यस्ते मदधीनोऽसि पार्थिव ।

मिथ्याचरणधर्मेषु चौर्यं भवति नाहुषः ॥ ३५ ॥

“Oh King, In this connection You should have taken into consideration my command, because You are sub-servient to me. Oh son of Nahuṣa, a person who acts falsely in dharma earns the sin of the theft”.

शौनक उवाच— Śaunaka said :

क्रोधेनोशनसा शप्तो ययातिर्नाहुषस्तदा ।

पूर्वं वयः परित्यज्य जरां सद्योऽन्वपद्यत ॥ ३६ ॥

When Śukrācārya pronounced a curse on Yayāti, the son of Nahuṣa, he was at once overpowered with old age in place of a youthful monarch.

ययातिरुवाच— Yayāti said :

अतृप्तो यौवनस्याहं देवयान्यां भृगूद्वह ।

प्रसादं कुरु मे ब्रह्मन् जरेयं मा विशेत माम् ॥ ३७ ॥

Oh Excellent Bhṛgu, I have not been satisfied by living with Devayāni in youthful age. Therefore, Oh Brāhmaṇa, be graceful on me and do something to ward off the old age from my body”.

शुक्र उवाच— Śukrācārya said :

नाहं मृषा वदाम्येतज्जरां प्राप्तोऽसि भूमिप ।

जरां त्वेतां त्वमन्यस्मिन् संक्रामय यदीच्छसि ॥ ३८ ॥

“Oh Lord of the Earth, I do not resort to falsehood, you have already become old. But I provide this much of convenience to you

that in case you do desire you can exchange your old age with a young person, giving your old age to him..

ययातिरुवाच— Yayāti said :

राज्यभाक् स भवेद् ब्रह्मन् पुण्यभाक्कीर्तिभाक् तथा ।

यो दद्यान्मे वयः पुत्रस्तद्भवाननुमन्यताम् ॥ ३९ ॥

“Anyone of my sons who bestows his youthful age on me, he earning the great merit shall also inherit my glory besides my kingdom. Oh Preceptor Śukrācārya, You kindly agree to this”.

शुक्र उवाच— Śukrācārya said :

संक्रामयिष्यसि जरां यथेष्टं नहुषात्मज ।

मामनुध्याय तत्त्वेन न च पापमवाप्स्यसि ॥ ४० ॥

“Oh son of Nahuṣa, by faithfully devoting your mind to me, You will be able to transfer your old age in the body of someone else and by doing so, you shall earn no sin.

वयो दास्यति ते पुत्रो यः स राजा भविष्यति ।

आयुष्मान् कीर्तिमाँश्चैव बह्वपत्यस्तथैव च ॥ ४१ ॥

He will also inherit your kingship. At the same time, he shall enjoy long life, shall be glorious and have several sons”.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते द्वात्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Thirty two comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ त्रयस्त्रिंशोऽध्यायः – Adhyāya 33

Ślokas 1 to 31

शौनक उवाच— Śaunaka said :

जरां प्राप्य ययातिस्तु स्वपुरं प्राप्य चैव हि ।

पुत्रं ज्येष्ठं वरिष्ठं च यदुमित्यब्रवीद्विजः ॥ १ ॥

Oh King Śatānika, the Yayāti, carrying old age with him, entered his city and calling for the eldest son Yadu, said to him.

ययातिरुवाच— Yayāti said :

जरा बलीं च मां तात पलितानि च पर्यगुः ।

काव्यस्योशनसः शापान्न च तृप्तोऽस्मि यौवने ॥ २ ॥

“Oh Dear one, with the curse of Śukrācārya, the son of Kavi, I have been overpowered by old age. wrinkles have appeared in my body and the hair has grown grey.

त्वं यदो प्रतिपद्यस्व पाप्मानं जरया सह ।

यौवनेन त्वदीयेन चरेयं विषयानहम् ॥ ३ ॥

Oh Yadu, You accept my blemishes with this old age and I shall enjoy all the pleasures with your youthfulness.

पूर्णे वर्षसहस्रे तु त्वदीयं यौवनं त्वहम् ।

दत्त्वा संप्रतिपत्स्यामि पाप्मानं जरया सह ॥ ४ ॥

After the completion of a thousand years, I shall return your youthful age and get back my old age”.

यदुरुवाच— Yadu said :

सितश्मश्रुधरो दीनो जरसा शिथिलीकृतः ।

वलीसन्ततगात्रश्च दुर्दर्शो दुर्बलः कृशः ॥ ५ ॥

“Oh Great King, I am not interested in getting the old age on the arrival of which the hair of moustaches and beard get grey and the pleasure of life is lost. The old age makes one totally fatigued. The entire body develops wrinkles and a person becomes so weak that nobody wants to look at him.

अशक्तः कार्यकरणे परिभूतः स यौवने ।

सहोपजीविभिश्चैव तज्जरां नाभिकामये

॥ ६ ॥

One does not have the strength to work in the old age. An old person is despised by the damsels as well as the servants who earn their lively hood from the same old man. Therefore I am not interested in embracing the old age.

सन्ति ते बहवः पुत्रा मत्तः प्रियतरा नृप ।

जरां ग्रहीतुं धर्मज्ञ पुत्रमन्यं वृणीष्व वै

॥ ७ ॥

Oh Religious minded King, you have many sons, who are dearer to you than me. Therefore you better select one of your other sons for the purpose”.

ययातिरुवाच— Yayāti said :

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

पापान्मातुलसम्बन्धाद् दुष्प्रजा ते भविष्यति

॥ ८ ॥

“Oh dear one, you having been born of my own heart refuse to exchange your youthful age with my old age. Therefore because of this sin, your progeny, because of illicit relationship of the maternal uncle, would be termed as the evil people”.

तुर्वसो प्रतिपद्यस्व पाप्मानं जरया सह ।

यौवनेन चरेयं वै विषयास्तव पुत्रक

॥ ९ ॥

Then he called for Turvasu and said to him, “You accept my blemishes with the old age. Oh son, I shall enjoy the worldly pleasures with your youthful age.

पूर्णे वर्षसहस्रे तु पुनर्दास्यामि यौवनम् ।

तथैव प्रतिपत्स्यामि पाप्मानं जरया सह

॥ १० ॥

I shall return your youthful age after a thousand years and get back my blemishes with old age”.

तुर्वसुरुवाच— Turvasu said :

न कामये जरां तात कामभोगप्रणाशिनीम् ।

बलरूपान्तकरणीं बुद्धिमानविनाशिनीम्

॥ ११ ॥

Then Turvasu said : “Oh dear one, I am also not interested in the old age which destroys the passions. It puts an end to the strength and the beauty, besides making the honour, wisdom and reputation of a person to fade out”.

ययातिरुवाच— Yayāti said :

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

तस्मात्प्रजां समुच्छेदं तुर्वसो तव यास्यति

॥ १२ ॥

“Turvasu, You were born out of my heart, but refuse to give me your youthful age. Therefore your progeny shall be destroyed.

संकीर्णाश्वोरधर्मेषु प्रतिलोमचरेषु च ।

पिशिताशिषु तोकेषु नूनं राजा भविष्यसि

॥ १३ ॥

Oh Fool, those who conduct themselves like the degraded castes and eat the unripe flesh, or those belonging to the race of caṇḍālas, You will be the King of those degraded castes.

गुरुदारप्रसक्तेषु तिर्यग्योनिरतेषु च ।

पशुधर्मिषु म्लेच्छेषु पापेषु प्रभविष्यसि

॥ १४ ॥

You will be the King of mlechchas, who fall for wives of the preceptors, who behave like animals, or those who conduct themselves like the animals”.

शौनक उवाच— Śaunaka said :

एवं स तुर्वसुं शस्वा ययातिः सुतमात्मनः ।

शर्मिष्ठायाः सुतं ज्येष्ठं द्रुह्युं वचनमब्रवीत् ॥ १५ ॥

The King Yayāti, then pronounced a curse on Turvasu, his own son and then he talked to Druhyu, the son of Śarmiṣṭhā.

ययातिरुवाच— Yayāti said :

द्रुह्यो त्वं प्रतिपद्यस्व वर्णरूपविनाशिनीम् ।

जरां वर्षसहस्रं मे यौवनं स्वं प्रयच्छताम् ॥ १६ ॥

“Oh Druhyu, You accept my old age, which destroys the lusture and beauty and exchange your youth for a thousand years with me.

पूर्णे वर्षसहस्रे तु ते प्रदास्यामि यौवनम् ।

स्वं चाऽऽदास्यामि भूयोऽहं पाप्मानं जरया सह ॥ १७ ॥

After the completion of a thousand years, I shall return your youth and shall get back all the blemishes with old age”.

द्रुह्युरुवाच— Druhyu said :

न राज्यं न रथं नाश्वं जीर्णो भुङ्क्ते न च स्त्रियम् ।

न रागश्चास्य भवति तज्जरां ते न कामये ॥ १८ ॥

“Oh Father, in old age, a person can neither enjoy the royal pleasures nor can he enjoy the horse or the chariot ride. The love cannot inculcate in his heart. Therefore, I am not interested in old age.

ययातिरुवाच— Yayāti said :

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

तद् द्रुह्यो वै प्रियः कामो न ते संपत्स्यते क्वचित् ॥ १९ ॥

“Oh Druhyu, You having been born of my heart and refuse to give your youth to me. Therefore, your desires could never be fulfilled. Therefore, You will migrate to the place which is beyond the reach of yoked horses, best of chariots, horses, elephants,

नौरूपप्लवसश्चरो यत्र नित्यं भविष्यति ।

अराज्यभोजशब्दं त्वं तत्र प्राप्स्यसि सान्वयः ॥ २० ॥

palanquins, donkeys, goats, bulls etc. where one has to move over the boats throughout the day, with your sons and other relatives where the people of your generations will be called Bhojas and not the kings”.

ययातिरुवाच— Yayāti said :

अनो त्वं प्रतिपद्यस्व पाप्मानं जरया सह ।

एकं वर्षसहस्रं तु चरेयं यौवनेन ते ॥ २१ ॥

Thereafter Yayāti spoke to Anu “Oh ! Anu, You receive my blemish with my old age in exchange for your youth for a thousand years. I shall enjoy youthful age with your youth for thousand years”.

अनुरुवाच— Anu said :

जीर्णः शिशुरिवाऽऽदत्ते कालेऽन्नशुचिर्यथा ।

न जुहोति च कालेऽग्निं न तां जरा नाभिकामये ॥ २२ ॥

“During the old age, Oh Father, a person takes untimely food like children, remains unclean and is unable to perform homa in time. Therefore, I am not interested in such a type of old age”.

ययातिरुवाच— Yayāti said :

यस्त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

जरादोषस्त्वयोक्तो यस्तस्मात्त्वं प्रतिपद्यसे ॥ २३ ॥

“You have been born out of my heart and inspite of that you refuse to give me your youth, therefore, you shall earn all the blemishes of the old age.

प्रजाश्च यौवनं प्राप्ता विनश्यन्ति ह्यनो तव ।

अग्निप्रस्कन्दनगतस्त्वं चाप्येवं भविष्यसि ॥ २४ ॥

You also behave like an old man and shall discard performing of homa”.

पूरो त्वं प्रतिपद्यस्व पाप्मानं जरया सह ।

त्वं मे प्रियतरः पुत्रस्त्वं वरीयान् भविष्यसि ॥ २५ ॥

Then Yayāti said to Pūru “You are the dearest of all my sons, to me. you shall achieve the enormous virtues, Oh dear one the old age has overpowered me.

जरा वली च मा तात पलितानि च पर्यगुः ।

काव्यस्योशनसः शापान्न च तृप्तोऽस्मि यौवने ॥ २६ ॥

Wrinkles have developed on all my limbs and the hair on the head has grown grey. All the symptoms of old age have appeared over my body at one and the same time. By the curse of Śukrācārya, the son of Kavi, I have attained this form.

किञ्चित्कालं चरेयं वै विषयान् वयसा तव ।

पूर्णे वर्षसहस्रे तु प्रतिदास्यामि यौवनम् ।

स्वं चैव प्रतिपत्स्येऽहं पाप्मानं जरया सह ॥ २७ ॥

But I do not feel satisfied with the pleasures of the youthful age. You better own all my short comings with old age. With your youthful age, I shall enjoy the worldly pleasures for sometime. After the completion of a thousand years, I shall return your youth to you and get back all my shortcomings with the old age”.

शौनक उवाच— Śaunaka said :

एवमुक्तः प्रत्युवाच पूरुः पितरमञ्जसा ।

यथाऽऽत्थ त्वं महाराज तत्करिष्यामि ते वचः ॥ २८ ॥

At these words of Yayāti, Pūru humbly spoke to his father, “Oh King, I shall faithfully obey your command to obey the command of the preceptors bestows on a person merits, heaven and long life. It is Indra, who rules the three worlds with the grace of the preceptors.

प्रतिपत्स्यामि ते राजन् पाप्मानं जरया सह ।

गृहाण यौवनं मत्तश्चर कामान्यथेप्सितान् ॥ २९ ॥

Receiving the approval of the father like a preceptor, all the desires of a person are fulfilled. Therefore, Oh King, I shall accept your old age together with all its short comings. You get my youthful age and enjoy all the worldly pleasures to your liking.

जरयाऽहं प्रतिच्छन्नो वयोरूपधरस्तव ।

यौवनं भवते दत्त्वा चरिष्यामि यथेच्छया ॥ ३० ॥

Having been over powered with old age, taking your old form and old age, I shall live on earth. Therefore You get me the command to get you my youthful age. I shall faithfully follow your command”.

ययातिरुवाच— Yayāti said :

पूरो प्रीतोऽस्मि ते वत्स वरं चेमं ददामि ते ।

सर्वकामसमृद्धार्था भविष्यति तव प्रजा ॥ ३१ ॥

“Oh dear Pūru ! I am very glad to you and in due course I am giving a boon that your subjects will attain all desired prosperity”.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते त्रयस्त्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Thirty three comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ चतुस्त्रिंशोऽध्यायः – Adhyāya 34

Slokas 1 to 31

शौनक उवाच— Śaunaka said :

एवमुक्तः स राजर्षिः काव्यं स्मृत्वा महाव्रतम् ।

संक्रामयामास जरां तदा पुत्रे महात्मनि ॥ १ ॥

Oh Śatānika, at these words of Pūru, Rājarsi, Yayāti, recalled the great ascetic Śukrācārya and installed his own old age in the body of young Pūru, extracting his youth for himself.

पौरवेणाथ वयसा ययातिर्नहुषात्मजः ।

प्रीतियुक्तो नरश्रेष्ठश्चचार विषयान् प्रियान् ॥ २ ॥

Then Yayāti, the son of Nahuṣa, was immensely pleased with the youthful age of Pūru and started enjoying all the worldly pleasures delightfully.

यथाकामं यथोत्साहं यथाकालं यथासुखम् ।

धर्माविरुद्धान् राजेन्द्रो यथाऽर्हति स एव हि ॥ ३ ॥

The great King used to enjoy all the worldly pleasures as per his enthusiasm, according to time and according to dharma.

देवानतर्पयद्यज्ञैः श्राद्धैरपि पितामहान् ।

दीनाननुग्रहैरिष्टैः कामैश्च द्विजसत्तमान्

॥ ४ ॥

He then pleased the devatās with the performing of the Yajñas, the Pitṛs, with the performing of the śrāddhas, pleased the beggars and the down trodden people by bestowing them their desired things. He also pleased brāhmaṇas by fulfilling their desires.

अतिथीनन्नपानैश्च विशश्च प्रतिपालनैः ।

आनृशंस्येन शूद्रांश्च दस्यून्निग्रहणेन च

॥ ५ ॥

He served the guests with the supply of food and water and the Vaiśyas by protecting their wealth, the Śūdras with his compassion, the dacoits by impressing them

धर्मेण च प्रजाः सर्वा यथावदनुरञ्जयन् ।

ययातिः पालयामास साक्षादिन्द्र इवापरः

॥ ६ ॥

and all the people by saving them according to dharma. In this way, the King Yayāti, served the people, as Indra serves the gods.

स राजा सिंहविक्रान्तो युवा विषयगोचरः ।

अविरोधेन धर्मस्य चचार सुखमुत्तमम्

॥ ७ ॥

The King was valorous like a youthful person and powerful like a lion; all the matters were under his control. He enjoyed the best of pleasures without neglecting dharma in any way.

स संप्राप्य शुभान् कामाँस्तृप्तः खिन्नश्च पार्थिवः ।

कालं वर्षसहस्रान्तं सस्मार मनुजाधिपः

॥ ८ ॥

With the enjoying of the auspicious pleasures, he initially felt satisfied and pleased, when he recalled that those pleasures were to be lost after a thousand years, then he felt painful.

परिचिन्त्य स कालज्ञः कला काष्ठाश्च वीर्यवान् ।

पूर्णं मत्त्वा ततः कालं पूरुं पुत्रमुवाच

॥ ९ ॥

The valorous King who was well aware of Kāla Tattwa, while calculating each one of the Kalas and Kāṣṭhas, correctly kept in view the period of a thousand years. Realising that the prescribed period of a thousand years was over, then he went to his son and said :

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मव भूय एवाभिवर्धते

॥ १० ॥

“Oh son, destroyer of enemies, with the use of your youthful age, I have had all the pleasures, **but the desire for the worldly pleasures does not subside by indulging in them, rather it gets inflamed like the pouring of the offering of ghee in fire.**

यत्पृथिव्यां व्रीहियवं हिरण्यं पशवः स्त्रियः ।

नालमेकस्य तत्सर्वमिति मत्त्वा शमं ब्रजेत्

॥ ११ ॥

All the cereals, barley, gold, animals and the women, would not suffice even for a single person, thus thinking one should fell satisfied.

यथासुखं यथोत्साहं यथाकाममरिन्दमम् ।

सेविताः विषयाः पुत्र यौवनेन मया तव

॥ १२ ॥

Oh Pūru, let you face all the welfare, I fell pleased, You better get back your youth besides the kingship.

पूरो प्रीतोऽस्मि भद्रं ते गृहाणेदं स्वयौवनम् ।

राज्यं चैव गृहाणेदं त्वं हि मे प्रियकृत्सुतः

॥ १३ ॥

This is because you are the son who has pleased me the most”.

शौनक उवाच— Śaunaka said :

प्रतिपेदे जरां राजा ययातिर्नाहुषस्तदा ।

यौवनं प्रतिपेदे स पूरुः स्वं पुनरात्मनः ॥ १४ ॥

Oh Śatānika, at the point of time Yayāti, the son of Nahuṣa, got his old age back from his son Pūru who got back his youth.

अभिषेक्तुकामं नृपं पूरुं पुत्रं कनीयसम् ।

ब्राह्मणप्रमुखा वर्णा इदं वचनमब्रुवन् ॥ १५ ॥

When the brāhmaṇas came to know that Yayāti intended to crown his youngest son Pūru as the King, then they went to the monarch.

कथं शुक्रस्य दौहित्रं देवयान्याः सुतं प्रभो ।

ज्येष्ठं यदुमतिक्रम्य राज्यं पूरोः प्रदास्यसि ॥ १६ ॥

They said “Oh Lord, When Yadu, the eldest son of Devayāni and the grandson of Śukrācārya is alive, why are you giving away the Kingship to Pūru ?

ज्येष्ठो यदुस्तव सुतस्तुर्वसुस्तदनन्तरम् ।

शर्मिष्ठायाः सुतो द्रुह्युस्तथाऽनुः पूरेव च ॥ १७ ॥

Yadu happens to be your eldest son, Turvasu was born after him. Then there are Druhyu and Anu the sons of Śarmiṣṭhā and only then comes Pūru.

कथं ज्येष्ठमतिक्रम्य कनीयान् राज्यमर्हति ।

एतत्सम्बोधयामस्त्वां स्वधर्ममनुपालय ॥ १८ ॥

Neglecting the elder sons, how could the youngest son be entitled to the Kingdom ? We are reminding you of the fact, that the dharma should be upheld”.

ययातिरुवाच— Yayāti said :

ब्राह्मणप्रमुखा वर्णाः सर्वे शृण्वन्तु मे वचः ।

ज्येष्ठं प्रति यतो राज्यं न देयं मे कथंचन ॥ १९ ॥

“Let the brāhmaṇas and others listen to my words. I have in no way to give away the Kingdom to the eldest son.

मम ज्येष्ठेन यदुना नियोगो नानुपालितः ।

प्रतिकूलः पितुर्यश्च न स पुत्रः सतां मतः ॥ २० ॥

My son Yadu did not obey my command. The person who does not obey the command of his father, he cannot be treated as the true son of his father.

मातापित्रोर्वचनकृद्धितः पथ्यश्च यः सुतः ।

स पुत्रः पुत्रवद्यश्च वर्तते पितृमातृषु ॥ २१ ॥

The one who obeys the command of his parents and moves according to them, and conducts towards his parents like a true son, he could be the true son in reality.

यदुनाऽहमवज्ञातस्तथा तुर्वसुनाऽपि वा ।

द्रुह्युणा चानुना चैवमप्यवज्ञा कृता भृशम् ॥ २२ ॥

Yadu has disobeyed me. Turvasu, Druhyu and Anu too have humiliated me.

पूरुणा मे कृतं वाक्यं मानितं च विशेषतः ।

कनीयान् मम दायादो जरा येन धृता मम ॥ २३ ॥

While Pūru has obeyed and honoured me. He had embraced my old age, therefore the youngest son named Pūru is really entitled to inherit my kingdom.

मम कामः स च कृतः पूरुणा पुत्ररूपिणा ।
शुक्रेण च वरो दत्तः काव्येनोशनसा स्वयम् ॥ २४ ॥

Pūru has fulfilled all my desires. Śukrācārya has himself given me the boon that the son who shall follow you, he would inherit your kingship besides being the ruler of the Earth.

पुत्रो यस्त्वाऽनुवर्तेत स राजा पृथिवीपतिः ।
भवन्तः प्रतिजानन्तु पूरु राज्येऽभिषिच्यताम् ॥ २५ ॥

Therefore, I shall humbly pray to you that Pūru should be crowned as the King”.

प्रकृतय ऊचुः— The people of the Kingdom said :

यः पुत्रो गुणसंपन्नो मातापित्रोर्हितः सदा ।
सर्वं सोऽर्हति कल्याणं कनीयानपि स प्रभुः ॥ २६ ॥

“The son who is virtuous and is devoted to the parents, he is the best in spite of his being the youngest. He is entitled to be bestowed with all the welfare.

अहं पूरारिदं राज्यं यः प्रियः प्रियकृत्तव ।
वरदानेन शुक्रस्य न शक्यं वक्तुमुत्तरम् ॥ २७ ॥

Pūru is the son who had done good to you, therefore as per the boon of Śukrācārya, he is the only one to inherit the kingship. Nothing can be said against this decision”.

शौनक उवाच— Śaunaka said :

पौरजानपदैस्तुष्टैरित्युक्तो नाहुषस्तदा ।
अभिषिच्य ततः पूरुं राज्ये स्वसुतमात्मजम् ॥ २८ ॥

The people of the city as well as the country, feeling satisfied, when thus spoke to the King, then Yayāti, the son of Nahuṣa, crowned Pūru as the King of the country.

दत्त्वा च पूरवे राज्यं वनवासाय दीक्षितः ।

पुरात् स निर्ययौ राजा ब्राह्मणैस्तापसैः सह ॥ २९ ॥

Thus bestowing the Kingship on Pūru, Yayāti receiving Dīkṣā for becoming a forest dweller, went out of the city with the ascetic brāhmaṇas.

यदोस्तु यादवा जाता तुर्वसोर्यवनाः सुताः ।

द्रुह्योश्चैव सुता भोजा अनोस्तु म्लेच्छजातयः ॥ ३० ॥

Yādavas — Kṣatriyas were born of you. The progeny of Turvasu were known as Yavanas, who reached upto grace. The sons of Druhyu were known as Bhojas while the mlechchas castes were born out of Anu.

पूरोस्तु पौरवो वंशो यत्र जातोऽसि पार्थिव ।

इदं वर्षसहस्रात्तु राज्यं कुरुकुलागतम् ॥ ३१ ॥

Oh King the Paurava dynasty originated from Pūru, in which You have been born. This Kingdom has been merged in the Kuru race for thousands of years.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते चतुर्विंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Thirty four comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ पञ्चत्रिंशोऽध्यायः – Adhyāya 35

Ślokas 1 to 17

शौनक उवाच— Śaunaka said :

एवं स नाहुषो राजा ययातिः पुत्रमीप्सितम् ।
राज्येऽभिषिच्य मुदितो वानप्रस्थोऽभवन् मुनिः ॥ १ ॥

Oh Śatānika, thus Yayāti, the son of Nahuṣa, crowning the son Pūru as the King embraced Vānaprastha position gladly.

उषित्वा वनवासं स ब्राह्मणैः सह संश्रितः ।
फलमूलाशनो दान्तो यथा स्वर्गमितो गतः ॥ २ ॥

Then he living with the brāhmaṇas in the forest, performing severe austerities, consumed fruits and roots, controlling the mind and the organs of senses. Ultimately he proceeded to the heaven.

स गतः स्वर्गवासं तु न्यवसन्मुदितः सुखी ।
कालस्य नातिमहतः पुनः शक्रेण पातितः ॥ ३ ॥

Reaching the heaven, he started living there quite comfortably. After a long time he was pushed out of the heaven by Indra.

विवशः प्रच्युतः स्वर्गादप्राप्तो मेदिनी तलम् ।
स्थितश्चाऽऽसीदन्तरिक्षे स तदेति श्रुतं मया ॥ ४ ॥

After his fall from the heaven, he was stuckup in the sky and could not reach the Earth. This is what has been heard by me.

तत एव पुनश्चापि गतः स्वर्गमिति श्रुतिः ।
राजा वसुमता सार्धमष्टकेन च वीर्यवान् ।
प्रतर्दनेन शिबिना समेत्य किल संसदि ॥ ५ ॥

It is also heard that the immensely valorous Yayāti, joining the King named Vasumān, Aṣṭaka, Prtardana and Śibi – acting as the sages, went back to heaven, because of the influence of these ascetics.

शतानीक उवाच— Śatānika said :

कर्मणा केन स दिवं पुनः प्राप्तो महीपतिः ।

कथमिन्द्रेण भगवन् पातितो मेदिनीतले ॥ ६ ॥

“What was the reason for that King returning to the heaven again ? Why did Indra pushed him out of the heaven ?

सर्वमेतदशेषेण श्रोतुमिच्छामि तत्त्वतः ।

कथ्यमानं त्वया विप्र देवर्षिगणसन्निधौ ॥ ७ ॥

Oh Excellent Brāhmaṇa, I would like to listen to all the facts in detail. You kindly enlighten me on the subject exhaustively.

देवराजसमो ह्यासीत् ययातिः पृथिवीपतिः ।

वर्धनः कुरुवंशस्य विभावसुसमद्युतिः ॥ ८ ॥

The King Yayāti of the race of Kuru was comparable to Indra, in glory and his fame had been spread on all the sides.

तस्य विस्तीर्णयशसः सत्यकीर्तमेहात्मनः ।

श्रोतुमिच्छामि देवेश दिवि चेह च सर्वशः ॥ ९ ॥

I would like to listen to the suspicious story of the noble King Yayāti relating to the earth as well as the heaven”.

शौनक उवाच— Śaunaka said :

हन्त ते कथयिष्यामि ययातेरुत्तमां कथाम् ।

दिवि चेह च पुण्यार्था सर्वपापप्रणाशिनीम् ॥ १० ॥

Oh Śatānika, the excellent story of the King Yayāti, is auspicious in this world as well as in the heaven. **It destroys all the sins, which I am going to speak out to you.**

ययातिर्नाहुषो राजा पूरुं पुत्रं कनीयसम् ।

राज्येऽभिषिच्य मुदितः प्रवव्राज वनं तदा ॥ ११ ॥

Yayāti – the son of Nahuṣa had crowned his son Pūru as the King, lodging the other sons over the outskirts of his kingdom. Thereafter he gladly retired to the forest,

अन्तेषु स विनिक्षिप्य पुत्रान् यदुपुरोगमान् ।

फलमूलाशनो राजा वनेऽसौ न्यवसच्चिरम् ॥ १२ ॥

where, he consuming fruits and roots, lived for a long time. There, he purifying his heart, overcoming the anger, performed oblation to the Devatas and Pitṛs daily.

स जितात्मा जितक्रोधस्तर्पयन् पितृदेवताः ।

अग्नींश्च विधिवत् जुह्वन् वानप्रस्थविधानतः ॥ १३ ॥

He spent the period of Vānaprastha appropriately performing the Homas daily.

अतिथीन् पूजयन्नित्यं वन्येन हविषा विभुः ।

शिलोञ्छवृत्तिमास्थाय शेषान्नकृतभोजनः ॥ १४ ॥

Following the strict norms of the Vānaprastha age, he consumed the left overs of the yajñas. Before the performing of homa, he welcomed his guests offering them the fruits and roots of the forest.

पूर्णं सहस्रं वर्षाणामेवं वृत्तिरभून्नृपः ।

अम्बुभक्षः स चाब्दाँस्त्रीनासीन्नियतवाङ्मनाः ॥ १५ ॥

In this way, he spent a thousand years. He, controlling the mind and the sense organs, lived for three years on water alone.

ततस्तु वायुभक्षोऽभूत् संवत्सरमतन्द्रितः ।

पञ्चाग्निमध्ये च तपस्तेपे संवत्सरं पुनः ॥ १६ ॥

Thereafter, he shedding away lethargy lived for a year on inhaling the air alone. Then for a year, he performed tapas burning five fires around him (One fire towards each of the four quarters and the SUN overhead).

एकपादस्थितश्चाऽऽसीत् षण्मासाननिलाशनः ।

पुण्यकीर्तिस्ततः स्वर्गं जगामाऽऽवृत्य रोदसी ॥ १७ ॥

Thereafter for six months, he stood on one leg inhaling air alone. Then the King Yayāti – the auspicious one spreading his glory on earth as well as in the sky, proceeded on to the heaven.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते पञ्चत्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Thirty five comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ षट्त्रिंशोऽध्यायः – Adhyāya 36

Ślokas 1 to 13

शौनक उवाच— Śaunaka said :

स्वर्गतस्तु स राजेन्द्रो न्यवसदेवसद्मनि ।

पूजितस्त्रिदशैः साध्यैर्मरुद्भिर्वसुभिस्तथा ॥ १ ॥

Oh Śatānika, reaching the heaven, the King Yayāti started living in the divine palace. Where he was greatly honoured by the devatās, Sādhyas, Marudgaṇas and the Vasus.

देवलोकाद् ब्रह्मलोकं सञ्चरन् पुण्यकृद्वशी ।

अवसत् पृथिवीपालो दीर्घकालमिति श्रुतिः ॥ २ ॥

The King having the noble soul, who had overcome his mind as well as the organs of senses, while moving from the heaven to the Brahmaloka, spent a long time, according to the tradition of the Purāṇas.

स कदाचिद्वृषपश्रेष्ठो ययातिः शक्रमागतः ।

कथान्ते तत्र शक्रेण पृष्टः स पृथिवीपतिः ॥ ३ ॥

Once Yayāti – the excellent King went to Indra. At the end of the conversation, Indra put a question to the King Yayāti.

शक्र उवाच— Indra said :

यदा पूरुस्तव रूपेण राजन्

जरां गृहीत्वा प्रचचार लोके ।

तदा राज्यं संप्रदायैव तस्मै

त्वया किमुक्तः कथयेह सत्यम् ॥ ४ ॥

Oh King, After Pūru, receiving the old age from you, started wandering on earth, in your form, you tell me truthfully, what did you advise him at that time ?

ययातिरुवाच— Yayāti said :

प्रकृत्यनुमते पूरुं राज्ये कृत्वेदमब्रुवम् ।

गङ्गायमुनयोर्मध्ये कृत्स्नोऽयं विषयस्तव ।

मध्ये पृथिव्यास्त्वं राजा भ्रातरोऽन्तेऽधिपास्तव ॥ ५ ॥

Oh Lord of gods, I crowned Pūru as the King with the approval of the people and had advised him thus.

“Oh ! Son, the entire region located between Yamunā and the Gaṅgā shall be under your control. This region is the middle

of the Earth and You will be the King of the same, while your brothers will be the kings of boundary regions”.

Oh Devendra, thereafter, I advised him then that the people should not be mean, wicked and angry. They should be free from wickedness, jealous and enmity. They should never be disrespectful to their parents, intellects, ascetics, those who forgive others, besides the literary people.

The powerful people always forgive others. A person devoid of power always gets enraged. The wicked person is envious of a noble person, while the weak person becomes envious of a strong man. An ugly man gets envious of a beautiful person, a poor is envious of the rich, the lethargic gets jealous of an active person, and the irreligious person becomes envious of a religious person. Similarly a person devoid of virtues is envious of a virtuous person, Oh Indra, these all the symptoms of the age of Kali.

अक्रोधनः क्रोधनेभ्यो विशिष्ट-

स्तथा तितिक्षुरतितिक्षोर्विशिष्टः ।

अमानुषेभ्यो मानुषश्च प्रधानो

विद्वान्स्तथैवाविदुषः प्रधानः

॥ ६ ॥

A person who does not become angry is better than the person who gets angry. Similarly a tolerable person is better than the intolerable one, of all the non-human creatures, human is better; while a person with wisdom is better than the foolish person.

आक्रुश्यमानो नाऽऽक्रोशेन्मन्युमेव तितिक्षति ।

आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति

॥ ७ ॥

नारुन्तुदः स्यान्न नृशंसवादी

न हीनतः परमभ्याददीत ।

ययाऽस्य वाचा पर उद्विजेत

न तां वदेदुशर्ती पापलौल्याम् ॥ ८ ॥

In case anyone denounces or rebukes anyone, then the person so abused should not behave similarly. Because the one who tolerates the rebukes and abuses, the internal grief of the same person is reduced to ashes as against the one who abuses. At the same time, he usurps his merits. One should not hurt anyone in anger at the sensitive spot.

अरुन्तुदं पुरुषं तीव्रवाचं

वाक्कण्टकैर्वितुदन्तं मनुष्यान् ।

विद्यादलक्ष्मीकतमं जनानां

मुखे निबद्धं निर्ऋतिं वहन्तम् ॥ ९ ॥

One should not speak harsh words against anyone and should not overpower the enemies by unfair means. The words which burn the heart or incite others, should not be spoken, because only the sinful people behaves like this.

सद्भिः पुरस्तादभिपूजितः स्यात्

सद्भिस्तया पृष्ठतो रक्षितः स्यात् ।

सदा सतामतिवादांस्तितिक्षेत्

सतां वृत्तं पालयन्साधुवृत्तः ॥ १० ॥

The one who is harsh by nature and hurts the sensitive spots of others, or speaks harshly or injures others with harsh words like the thorns, he should be treated a pauper. It is bad even to look at him, because he by speaking foul words creates a piśācini in his mouth. One should conduct himself in such a way that the noble people besides praising him in his presence, praise him in his absence even.

वाक्सायका वदन्नधिष्णतन्ति

यैराहतः शोचति वा त्र्यहानि ।

परस्य नो मर्मसु ते पतन्ति

तान् पण्डितो नावसृजेत् परेषु ॥ ११ ॥

One should ignore the evil words spoken by the wicked people and taking refuge of the noble conduct of the good people; One should follow the conduct of the noble people. The wicked people are in the habit of issuing arrows in the form of the evil words and a person getting injured with the same is engrossed in anxiety. These arrows of the evil words hurt a person at the sensitive spots. Therefore a person with wisdom should not use similar type of language for others.

नास्तीदृशं संवननं त्रिषु लोकेषु किञ्चन ।

यथा मैत्री न लोकेषु दानं च मधुरा च वाक् ॥ १२ ॥

One should be friendly and compassionate towards the others. Give away charities and should speak sweet language for all. There is no other better way than this, to overpower others.

तस्मात् सान्त्वं सदा वाच्यं न वाच्यं परुषं क्वचित् ।

पूज्यान् संपूजयेद्दद्यान्नाभिशापं कदाचन ॥ १३ ॥

Therefore one should not utter harsh words even. He should adore the respectable people. Give charities to others and should not himself ask for anything from anyone.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते षट्त्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam

Adhyāya Thirty six comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

अथ सप्तत्रिंशोऽध्यायः – Adhyāya 37

Ślokas 1 to 13

इन्द्र उवाच— Indra said :

सर्वाणि कार्याणि समाप्य राजन्
 गृहान् परित्यज्य वनं गतोऽसि ।
 तत्त्वां पृच्छामि नहुषस्य पुत्र
 केनापि तुल्यस्तपसा ययाते ॥ १ ॥

Oh King, You finishing all the karmas, had left for the forest disowning your abode. Therefore Oh Yayāti, the son of Nahuṣa, I ask you, as to who is the one comparable with you in tapas ?

ययातिरुवाच— Yayāti said :

नाहं देवमनुष्येषु न गन्धर्वमहर्षिषु ।
 आत्मनस्तपसा तुल्यं कश्चित्पश्यामि वासव ॥ २ ॥

Oh Indra, I find no one comparable to me among the humans, the devatās, gandharvas or the ṛṣis or the sages, in the performing of the tapas.

इन्द्र उवाच— Indra said :

यदाऽवमंस्था सदृशः श्रेयसश्च
 पापीयसश्चाविदितप्रभावः ।
 तस्माल्लोका ह्यन्तवन्तस्तवेमे
 क्षीणे पुण्ये पतितोऽस्यद्य राजन् ॥ ३ ॥

“Oh King, without caring for your elders or seniors, your youngers, You have disregarded them. Therefore the period of

your stay in this auspicious lokas has come to an end. All your virtues have declined. Therefore you will fall from here”.

ययातिरुवाच— Yayāti said :

सुरर्षिगन्धर्वनरावमानात्

क्षयं गता मे यदि शक्रलोकाः ।

इच्छाम्यहं सुरलोकाद्विहीनः

सतां मध्ये पतितुं देवराज

॥ ४ ॥

“Oh Indra, the Lord of the devatās, in case my merits have declined by disregarding the Gods, Ṛṣis, Humans and others, then I would like to fall among the sages, leaving the heaven”.

इन्द्र उवाच— Indra said :

सतां सकाशे पतितोऽसि राज्ञ-

श्र्युतः प्रतिष्ठां यत्र लब्धाऽसि भूयः ।

एवं विदित्वा तु पुनर्ययाते

न तेऽवमान्याः सदृशः श्रेयसे च ॥ ५ ॥

“Oh King Yayāti, You, after your fall from here, will reach among the sages and shall regain your lost glory there. But having known all this, you should not insult your seniors or equals in future”.

शौनक उवाच— Śaunaka said :

ततः पपातामरराजजुष्टात्

पुण्याल्लोकात्पतमानं ययातिम् ।

संप्रेक्ष्य राजर्षिवरोऽष्टकस्त-

मुवाच सद्धर्मविधानगोप्ता

॥ ६ ॥

Oh Śatānīka, then Yayāti leaving, the auspicious lokas, which could be enjoyed by Indra and other noble souls, was ready to fall down. At that point of time, the great sage Aṣṭaka witnessed his fall who said to Yayāti.

अष्टक उवाच— Aṣṭaka said :

कस्त्वं युवा वासवतुल्यरूपः

स्वतेजसा दीप्यमानो यथाऽग्निः ।

पतस्युदीर्णाम्बुधरप्रकाशः

खे खेचराणां प्रवरो यथाऽर्कः ॥ ७ ॥

“Who are you having the body as charming like that of Indra ? You are shining with your own lusture like the fire. How are you falling from the sky with the darkness of the clouds, like the planets in the sky ?

दृष्ट्वा च त्वां सूर्यपथात् पतन्तं

वैश्वानरार्कद्युतिमप्रमेयम् ।

किं नु स्विदेतत्पततीव सर्वे

वितर्कयन्तः परिमोहिताः स्मः ॥ ८ ॥

Your lusture resembles the SUN or the fire. You appear to possess unparallel prowess. At your fall from the path of the SUN, all of us feel surprised, getting confused about the object that is falling.

दृष्ट्वा च त्वाऽधिष्ठितं देवमार्गे

शक्रार्कविष्णुप्रतिमप्रभावम् ।

प्रत्युद्रतास्त्वां वयमद्य सर्वे

तस्मात्पाते तव जिज्ञासमानाः ॥ ९ ॥

Witnessing your fall since you resemble Indra, Sūrya and Śrī Viṣṇu, we have arrived here to find out the cause of your fall.

न चापि त्वां धृष्णवः प्रष्टुमग्रे

न च त्वमस्मान्पृच्छसि के वयं स्म ।

तत्त्वां पृच्छामि स्पृहणीयरूपं

कस्य त्वं वा किं निमित्तं त्वमागाः ॥ १० ॥

We cannot muster courage to ask anything from you; nor can you ask from us about our credentials. Therefore, I myself ask you. Oh Great man with charming beauty, who is your father ? What for have you arrived here ?

भयं तु ते व्येतु विषादमोहौ

त्यजाऽऽशु देवेन्द्र समानरूप ।

त्वां वर्तमानं हि सतां सकाशे

शक्रो न सोढुं बलहाऽपि शक्तः ॥ ११ ॥

You are as powerful as Indra and as such you should have nothing to be afraid of. You should also be relieved of the pain for having fallen from the heaven. Presently you are among the saints. Indra, the killer of the Dānavas would now be unable to face your lusture.

सन्तः प्रतिष्ठा हि सुखच्युतानां

सतां सदैवामरराजकल्प ।

ते संगताः स्थावरजङ्गमेशाः

प्रतिष्ठितस्त्वं सदृशेषु सत्सु ॥ १२ ॥

Oh Great man, illustrious like Indra, the saints are the only refuge for the people who are deprived of the pleasures. The noble saints, who rule over all the mobile and immobile being having collected here. Presently you are among the saints who are as auspicious as you are.

प्रभुरग्निः प्रतपने भूमिरावपने प्रभुः ।

प्रभुः सूर्यः प्रकाशाच्च सतां चाभ्यागतः प्रभुः ॥ १३ ॥

As the power of burning is lodged in the fire, or the Earth has the strength to contain the seed which is sown, or the SUN has the strength to illuminate, similarly the strength to rule over the saints, rests with their guests”.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते सप्तत्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Thirty seven comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ अष्टात्रिंशोऽध्यायः – Adhyāya 38

Ślokas 1 to 22

ययातिरुवाच— Yayāti said :

अहं ययातिर्नहुषस्य पुत्रः

पूरोः पिता सर्वभूतावमानात् ।

प्रभ्रंशितोऽहं सुरसिद्धलोकात्

परिच्युतः प्रपताम्यल्पपुण्यः ॥ १ ॥

“Oh great ascetic, I am the son of Nahuṣa and the father of Pūru. My merits have declined because of my insulting all the living beings. This is the reason for my fall from the abode of the gods to lower regions.

अहं हि पूर्वो वयसा भवद्भय-

स्तेनाभिवादं भवतां न युञ्जे ।

यो विद्यया तपसा जन्मना वा

वृद्धः स वै संभवति द्विजानाम् ॥ २ ॥

In age, I am senior to you. This is the reason for my not offering salutations to you. Among the brāhmaṇas, who so ever is senior in age, he is considered to be respectable”.

अष्टक उवाच— Aṣṭaka said :

अवादीस्त्वं वयसाऽस्मि प्रवृद्ध

इति वै राजन्नधिकः कथंचित् ।

यो वै विद्वांस्तपस संप्रवृद्धः

स एव पूज्यो भवति द्विजानाम् ॥ ३ ॥

“Oh King, you have stated that since you are senior in age, therefore you happen to be senior, in this case an exaggerated statement has been made by you because among the brāhmaṇas, who so ever is more learned or has the enormous tapas to his credit, he is considered to be more respectable”.

ययातिरुवाच— Yayāti said :

प्रतिकूलं कर्मणां पापमाहु-

स्तद्वर्तिनां प्रवणं पापलोकम् ।

सन्तोऽसतो नान्ववर्तन्ते ते वै

यदात्मनैषां प्रतिकूलवादी ॥ ४ ॥

“Sin is considered to be the destroyer of the merits. A person earns the hell with the same. This aspect could be witnessed among the indisciplined people. The excellent people do not follow the misconduct of the evil people.

अभूद्धनं मे विपुलं महद्वै

विचेष्टमानोऽधिगन्ता तदस्मि ।

एवं प्रधार्याऽऽत्महिते निविष्टो

यो वर्तते स विजानाति धीरः ॥ ५ ॥

Even in earlier times the noble people followed the foot steps of the noble people alone. I possessed the enormous treasure of the auspicious merits, which has vanished by denouncing others, I cannot rejoin it even after making all the efforts. Realising my miserable position, the one who devotes himself for the welfare of self, It happens to be a person of wisdom as well as the patient one.

नानाभावा बहवो जीवलोके

दैवाधीना नष्टचेष्टाधिकाराः ।

तत्तत्प्राप्य न विहन्येत धीरो

दिष्टं बलीय इति मत्त्वाऽऽत्मबुद्ध्या ॥ ६ ॥

There are several living beings of different temperaments in this world. All of them are sub-servient to the destiny. Therefore all his efforts for gaining of riches etc. become infructuous. Therefore a person should realise that the destiny is more powerful than wisdom. Keeping this in view, one should remain unmoved in pleasure or the pain.

सुखं हि जन्तुर्यदि वाऽपि दुःखं

दैवाधीनं बिन्दति नाऽत्मशक्त्या ।

तस्मादिष्टं बलवन्मन्यमानो

न संज्वरेन्नापि हृष्येत् कदाचित् ॥ ७ ॥

Whatever pleasures or pains is achieved by the living beings, is due to the moves of the destiny, therefore taking destiny to be Supreme, One should remain, free from the pleasure or the pain.

दुःखेन तप्येत सुखेन हृष्येत्

समेन वर्तते सदैव धीरः ।

दिष्टं बलीय इति मन्यमानो

न संज्वरेन्नापि हृष्येत् कदाचित् ॥ ८ ॥

He should not feel miserable with the miseries and should not be too pleased with the pleasure. The person with patience should remain neutral, taking destiny to be more forceful. He should relieve himself from sorrow or happiness.

भये न मुह्याम्यष्टकाहं कदाचित्

संतापो मे मनसो नास्ति कश्चित् ।

धाता यथा मां विदधाति लोके

ध्रुवं तथाऽहं भवितेति मत्वा ॥ ९ ॥

Oh Aṣṭaka, I do not feel deluded with the danger. I do not suffer from the mental agony; because I am confident that I have to live in the world, the way, the destiny wants me to do so.

संस्वेदजा ह्यण्डजा ह्युद्भिदश्च

सरीसृपाः कृमयोऽप्यप्सु मत्स्याः ।

तथाऽश्मानस्तृणकाष्ठं च सर्वं

दिष्टक्षये स्वां प्रकृतिं भजन्ते ॥ १० ॥

Aṇḍaja — born of eggs, Svedaja — born of sweat, Jarāyuja — born of membrane, Udbhūja — sprouting from the earth, snakes, reptiles, fish, stones, wood etc. assume their form through fate.

अनित्यां सुखदुःखस्य बुद्ध्वा

कस्मात्सन्तापमष्टकाहं भजेयम् ।

किं कुर्या वै किं च कृत्वा न तप्ये

तस्मात् सन्तापं वर्जयाम्यप्रमत्तः ॥ ११ ॥

Oh Aṣṭaka, I am well aware of the perishable nature of the pleasure or the pain, then how could I be overpowered by grief.

What should be done by me and what not, I have stopped worrying about them. Therefore becoming careful I keep the misery, grief etc. away from me”.

शौनक उवाच— Śaunaka said :

एवं ब्रुवाणं नृपतिं ययाति-

मथाष्टकः पुनरेवान्वपृच्छत् ।

मातामहं सर्वगुणोपपन्नं

यत्र स्थितं स्वर्गलोके यथावत् ॥ १२ ॥

Oh Śatānīka, the King Yayāti possessed all the noble virtues, and was the maternal grandfather of Aṣṭaka. He was lodged in the space like living in the heaven. On Yayāti's speaking the above words, Aṣṭaka again questioned him.

अष्टक उवाच— Aṣṭaka said :

ये ये लोकाः पाथिवेन्द्र प्रधाना-

स्त्वया भुक्ता यं च कालं यथा च ।

तन्मे राजन् ब्रूहि सर्वं यथावत्

क्षेत्रज्ञवद्भाषसे त्वं हि धर्मम् ॥ १३ ॥

Oh Lord, you have enjoyed all the pleasures, living in the different lokas. you kindly enlighten me on all of them in reality. Oh King, You are discoursing on dharma like the great souls”.

ययातिरुवाच— Yayāti said :

राजाऽहमासं त्विह सार्वभौम-

स्ततो लोकान्महतश्चाऽऽर्जयं वै ।

तत्रावसं वर्षसहस्रमात्रं

ततो लोकान् परमानभ्युपेतः ॥ १४ ॥

“Oh Aṣṭaka ! I had been a Chakravarti King on Earth. Because of the merits of my noble deeds, I conquered several countries, spending a thousand years time there. Thereafter I reached the best of the lokas. There I was lodged in a vast city having a thousand gates.

ततः पुरीं पुरुहूतस्य रम्यां
सहस्रद्वारां शतयोजनान्ताम् ।
अध्यावसं वर्षसहस्रमात्रं
ततो लोकान् परमानभ्युपेतः ॥ १९ ॥

Thereafter I reached the further higher Loka. Thereafter I reached a place which was beyond the reach of the Lokapālas.

ततो दिव्यमजरं प्राप्य लोकं
प्रजापतेर्लोकपतेर्दुरापम् ।
तत्रावसं वर्षसहस्रमात्रं
ततो लोकान् परमानभ्युपेतः ॥ १६ ॥

It was a divine country which was inaccessible even for the Prajāpatis, The old age was nowhere to be seen there. I spent a thousand years of Brahmā, the god of gods.

देवस्य देवस्य निवेशने च
विजित्य लोकान् यवसं यथेष्टम् ।
संपूज्यमानस्त्रिदशैः समस्तै-
स्तुल्यप्रभावद्युतिरीश्वराणाम् ॥ १७ ॥

I wandered there in a different countries at will and was honoured by all the gods there. By influence and glory, at that point of time, I was like the great gods.

तथाऽवसं नन्दने कामरूपी
संवत्सरणामयुतं शतानाम् ।

सहाप्सरोभिर्विचरन् पुण्यगन्धान्
पश्यन्नगान् पुष्पितांश्चारुरूपान् ॥ १८ ॥

Then, I, taking my form at will, in the Nandanavana, enjoyed the company of the apsaras and spent two lakh of years there. I came across the divine trees there which issued the divine fragrance and were laden with flowers, besides being pleasant to look at.

तत्र स्थितं मां देवसुखेषु सक्तं
कालेऽतीते महति ततोऽतिमात्रम् ।
दूतो देवानामब्रवीदग्ररूपो
ध्वंसेत्युच्चैस्त्रिःप्लुतेन स्वरेण ॥ १९ ॥

Living there, I was attracted towards the divine pleasures, then after the lapse of a long time, when a horrible divine messenger, came to me and shouted in high tone thrice.

एतावन्मे विदितं राजसिंहं
ततो भ्रष्टोऽहं नन्दनात् क्षीणपुण्यः ।
वाचोऽश्रौषं चान्तरिक्षे सुराणा-
मनुक्रोशाच्छोचतां मां नरेन्द्र ॥ २० ॥

Fall down, Fall down, Fall down. Oh best of the Kings, I could realise this much. Then after the decline of my merits, I fell down from the Nandanavana.

अकस्माद्वै क्षीणपुण्यो ययातिः
पतत्यसौ पुण्यकृत्पुण्यकीर्तिः ।
तानब्रुवं पतमानस्तदाऽहं
सतां मध्ये निपतेयं कथं नु ॥ २१ ॥

Oh best of the Kings, at that point of time, I heard the voice of gods, who grieved for me, in the space. "Alas, it is extremely

painful that the King Yayāti, possessing the auspicious glory is falling down as a result of the decline of his merits”.

तैराख्यातां भवतां यज्ञभूमिं

समीक्ष्य चैनामहमागतोऽस्मि ।

हविर्गन्धैर्दर्शितां यज्ञभूमिं

धूमापाङ्गं परिगृह्य प्रतीताम्

॥ २२ ॥

Then while falling down, I asked them, “What is the remedy for my falling among the noble people ?” Then the gods informed me about your Yajñabhūmi. I, looking towards it, then reached here. With the fragrance of haviṣya, as well as the smoke, I felt delighted, getting reassured at the same time.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते अष्टात्रिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Thirty eight comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकोनचत्वारिंशोऽध्यायः – Adhyāya 39

Ślokas 1 to 28

अष्टक उवाच— Aṣṭaka said :

यदा वसन्नन्दने कामरूपे

संवत्सराणामयुतं शतानाम् ।

किं कारणं कार्तियुगप्रधान

हित्वा तद्वै वसुधामन्वपद्यः

॥ १ ॥

“Oh Monarch, You are the foremost of all the sinless kings of Satyayuga. You have spent ten lakhs of years in the Nandanavana, taking to any form at will, then why did you return to earth, leaving it ?”

ययातिरुवाच— Yayāti said :

ज्ञातिः सुहृत्स्वजनो यो यथेह
क्षीणे वित्ते त्यज्यते मानवैर्हि ।

यथा स्वर्गे क्षीणपुण्यं मनुष्यं
त्यजन्ति सद्यः खेचरा देवसंघाः ॥ २ ॥

“As on Earth, all the close relatives, friends, kins and others desert a person having lost the riches, similarly in the heaven, after the decline of merits, he is disowned by Indra as well as the other devatās at once”.

(क्षीणे पुण्ये मर्त्यलोकं विशन्ति -गीता)

अष्टक उवाच— Aṣṭaka said :

कथं तस्मिन्क्षीणपुण्या भवन्ति
संमुह्यते मेऽत्र मनोऽतिमात्रम् ।

किंविशिष्टाः कस्य धामोपयान्ति
तद्वै ब्रूहि क्षेत्रवित्त्वं मतो मे ॥ ३ ॥

“How do the merits of a person decline in the Devaloka ? My mind gets confused on the subject; Which is the place of Prajāpati inhabited by extremely auspicious people ? You tell me, because you appear to me like a man of wisdom”.

ययातिरुवाच— Yayāti said :

इमं भौमं नरकं ते पतन्ति
लालप्यमाना नरदेव सर्वे ।

ते कङ्कगोमायुपलाशनार्थं

क्षितौ विवृद्धिं बहुधा प्रयान्ति ॥ ४ ॥

“Oh Lord of humans, those who praise themselves for their merits, they fall in the hell on Earth, where they get exposed to vultures, jackals, crows and others, who live on human flesh. They have a large number of sons and grandsons.

तस्मादेवं वर्जनीयं नरेन्द्र

दुष्टं लोके गर्हणीयं च कर्म ।

आख्यातं ते पार्थिव सर्वमेतद्

भूयश्चेदानीं वद किं ते वदामि ॥ ५ ॥

Therefore, Oh Indra ! among the humans, One should free himself from all the degraded deeds, totally. Oh Sage, I have apprised you of everything. Now what more should I tell you”.

अष्टक उवाच— Aṣṭaka said :

यदा तु तांस्ते वितुदन्ते वयांसि

तथा गृध्राः शितिकण्ठाः पतङ्गाः ।

कथं भवन्ति कथमाभवन्ति

त्वत्तो भौमं नरकमहं शृणोमि ॥ ६ ॥

“When a person is eaten up by birds, vultures, peacock and insects, then how is he be born and in what form ? I have for the first time learnt about the hell named Bhauma, which I had never heard earlier”.

ययातिरुवाच— Yayāti said :

ऊर्ध्वं देहात्कर्मणो जुम्भमाणाद्

व्यक्तं पृथिव्यामनुसञ्चरन्ति ।

इमं भौमं नरकं ते पतन्ति

नावेक्षन्ते वर्षपूगाननेकान्

॥ ७ ॥

“The body is born because of the karmas and after its coming out of the womb, the jīvas wander on earth, enjoying all the pleasures. Their wandering on Earth has been termed as the Bhauma hell. They fall in the same and they remain unmindful of it for several years, which are spent by them uselessly.

षष्टिं सहस्राणि पतन्ति व्योम्नि

तथाऽशीतिं चैव तु वत्सराणाम् ।

तान्वै तुदन्ते प्रपतन्तः प्रयातान्

भीमा भौमा राक्षसास्तीक्ष्णदंष्ट्राः ॥ ८ ॥

Many of the jīvas live in the heaven upto the length of sixty thousand years, after which they fall on Earth, where they are tortured immensely by the terrific demons with sharp fangs”.

अष्टक उवाच— Aṣṭaka said :

यदेतांस्ते संपततस्तुदन्ति

भीमा भौमा राक्षसास्तीक्ष्णदंष्ट्राः ।

कथं भवन्ति कथमाभवन्ति

कथंभूता गर्भभूता भवन्ति ॥ ९ ॥

“The demons with sharp fangs trouble these jīvas, who fall from the sky because of their sins. Then how could they remain alive after the fall ? How do they have the sense organs ? How do they enter the womb ?”

ययातिरुवाच— Yayāti said :

असृग्रेतः पुष्परसानुयुक्त-

मन्वेति सद्यः पुरुषेण सृष्टम् ।

तद्वै तस्या रज आपद्यते च

स गर्भभूतः समुपैति तत्र

॥ १० ॥

“The Jīva falls from the space in the form of blood, which in due course of time becomes the seed for the new body. Then it, with the combination of the essence of the flowers, moves into the Yoni according to his karmas. With the union of a person with a woman at the time of conception, it merges with the semen and reaches the womb of the woman.

वनस्पतीनोषधींश्चाऽऽविशन्ति

अपो वायुं पृथिवीं चान्तरिक्षम् ।

चतुष्पदं द्विपदं चापि सर्व

एवंभूता गर्भभूता भवन्ति

॥ ११ ॥

Thereafter it is turned into a womb. The Jīvas falling in the water enter the greenenery, Oṣadhis (herbal plants etc.). Then entering the water, air, earth and the space, they are reborn according to their karmas as animals, birds or the humans. In this way, they falling on Earth, according to the aforesaid sequence, enter the womb of the mother.

अष्टक उवाच— Aṣṭaka said :

अन्यद्वपुर्विदधातीह गर्भ

उताहोस्वित्स्वेन कामेन याति ।

आपद्यमानो नरयोनिमेता-

माचक्ष्व मे संशयात्पृच्छतस्त्वम् ॥ १२ ॥

Oh King ! the Jīva taking to the human form enters the womb with the same body or does it take to some other form ? you kindly speak out the secret to me. I ask you this, because of a doubt in my mind.

शरीरदेहादिसमुच्छ्रयं च
 चक्षुःश्रोत्रे लभते केन संज्ञाम् ।
 एतत्सर्वं तात आचक्ष्व पृष्टः
 क्षेत्रज्ञं त्वां मन्यमाना हि सर्वे ॥ १३ ॥

After the entry of the Jiva in the womb, how does he gain the different limbs of the body like eyes, ears and the sense organs, and the activity therein, besides the consciousness ? You kindly enlighten me on all these points, at my request. Oh Lord, we consider you to be the self-illuminating person”. (अपरोक्षज्ञानिवत्).

ययातिरुवाच— Yayāti said :

वायुः समुत्कर्षति गर्भयोनि-
 मृतौ रेतः पुष्परसानुयुक्तम् ।
 स तत्र तन्मात्रकृताधिकारः
 क्रमेण संवर्धयतीह गर्भम् ॥ १४ ॥

“At the time of menstruation the air draws the semen virile up from the inside after which it gets developed there.

स जायमानोऽथ गृहीतमात्रः
 संज्ञामधिष्ठाय ततो मनुष्यः ।
 स श्रोत्राभ्यां वेदयतीह शब्दं
 स वै रूपं पश्यति चक्षुषा च ॥ १५ ॥

Then it takes the form of embryo and then assumes the human or the animal form, according to the Kind of womb where the growth occurs. Then it hears the sound through the ears, sees the things through the eyes,

घ्राणेन गन्धं जिह्वयाऽथो रसं च
 त्वचा स्पर्शं मनसा देवभावम् ।

इष्यष्टकेहोपचितं हि विद्धि

महात्मनः प्राणभृतः शरीरे

॥ १६ ॥

Then it hears the sound through the ears, sees the things through the eyes, smell with the nose, tastes with the tongue, feels perception with the skin, and meditates with the mind. Similarly all the limbs are gradually formed.

अष्टक उवाच— Aṣṭaka said :

यः संस्थितः पुरुषो दह्यते वा

निखन्यते वाऽपि निकृष्यते वा ।

अभावभूतः स विनाशमेत्य

केनाऽऽत्मानं चेतयते पुरस्तात् ॥ १७ ॥

“The body which is consumed in fire, buried or eaten away by the animals, then how could it enshrine the soul within it ?”

ययातिरुवाच— Yayāti said :

हित्वा सोऽसूनुसुप्तवन्निष्ठितत्वात्

पुरोधाय सुकृतं दुष्कृतं च ।

अन्यां योनिं पुण्यपापानुसारां

हित्वा देहं भजते राजसिंह ॥ १८ ॥

“Oh Lion among the Kings, as a person while breathing, freeing from the body travels through the dream, similarly the conscious Jivātmā, uttering unclear words, discards the dead body and then travels by the subtle body.

पुण्यां योनिं पुण्यकृतो विशन्ति

पापां योनिं पापकृतो ब्रजन्ति ।

कीटाः पतङ्गाश्च भवन्ति पापान्

न मे विवक्षाऽस्ति महानुभाव ॥ १९ ॥

And then placing the merits and demerits or sins in the front, he attains the other yoni. The auspicious people achieve the auspicious yonis, While the inauspicious people attain the inauspicious yonis. Oh great man, I have inclination to discuss those subjects in detail.

चतुष्पदा द्विपदाः पक्षिणश्च
तथाभूता गर्भभूता भवन्ति ।
आख्यातमेतन्निखिलं हि सर्वं
भूयस्तु किं पृच्छसि राजसिंह ॥ २० ॥

Oh Best of the Kings, the Jivas after entering the womb, emerge there from as humans with two feet, animals, with four legs, or the birds. I have explained this to you completely. Now what else do you want to ask me ?”.

अष्टक उवाच— Aṣṭaka said :

किं स्विकृत्वा लभते तात संज्ञां
मर्त्यः श्रेष्ठां तपसा विद्यया वा ।
तन्मे पृष्टः शंस सर्वं यथाव-
च्छुभाँल्लोकान्येन गच्छेत् क्रमेण ॥ २१ ॥

Oh dear one, by performing which one of the noble deeds, the people earn the excellent glory ? Can this glory be achieved with the performance of Tapas or by attaining of the Vidya or knowledge ! The action which yields the best of the people, the same may please be stated”.

ययातिरुवाच— Yayāti said :

तपश्च दानं च शमो दमश्च
हीरार्जवं सर्वभूतानुकम्पा ।

स्वर्गस्य लोकस्य वदन्ति सन्तो

द्वाराणि सप्तैव महान्ति पुंसाम् ॥ २२ ॥

Oh King, the noble people speak of the seven doors to the heaven, which serve as the entry points to it for the Jīvas. These are defined as asceticism, charity, self-control, restraint, modesty, honesty and compassion on all the living beings.

सर्वाणि चैतानि यथोदितानि

तपःप्रधानान्यभिमर्षकेण ।

नश्यन्ति मानेन तपोभिभूताः

पुंसः सदैवेति वदन्ति सन्तः ॥ २३ ॥

The sages also speak of the fact that even the ascetics are required by conceit and Tamoguṇa. A student who thinks too much of his learning and makes use of his learning to be little others, loses his privilege of finding a place in the

अधीयानः पण्डितं मन्यमानो

यो विद्यया हन्ति यशः परस्य ।

तस्यान्तवन्तः पुरुषस्य लोका

न चास्य तद् ब्रह्मफलं ददाति ॥ २४ ॥

higher regions and that the wisdom bears no fruit for him. The performance of Agnihotra, the keeping of the silence Vrata, the acquisition of the knowledge and the performing of the sacrifice in spite of their being.

चत्वारि कर्माणि भयंकराणि

भयं प्रयच्छन्त्ययथाकृतानि ।

मानाग्निहोत्रमुत मानमौनं

मानेनाधीतमुत मानयज्ञः ॥ २५ ॥

the good deeds, are marred by indulgence in drinks and conceit. It is worthy of a large minded man, not to get elated on being praised by others, and not to be angry at the denouncement by others.

न मान्यमानो मुदमाददीत
न सन्तापं प्राप्नुयाच्चावमानात् ।
सन्तः सतः पूजयन्तीह लोके
नासाधवः साधुबुद्धिं लभन्ते ॥ २६ ॥

The people with high mind, worship the god and the wicked people never achieve the supreme knowledge in the world.

इति दद्यादिति यजेदित्यधीयीत मे श्रुतम् ।
इत्येतान्यभयान्याहुस्तान्यवर्ज्यानि नित्यशः ॥ २७ ॥

The performing of charities or the study of Vedas, in the prescribed manner, should be considered to be the best of all.

येनाऽऽश्रयं वेदयन्ते पुराणं
मनीषिणो मानसे मानयुक्तम् ।
तन्निःश्रेयस्तेन संयोगमेत्य
परां शान्तिं प्राप्नुयुः प्रेत्य चेह ॥ २८ ॥

The vices mentioned above should always be discarded, which would enable the learned people to achieve the vicinity of the Brahman through regular meditation culminating in attaining of the final beautyfude.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते एकोनचत्वारिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Thirty nine comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

अथ चत्वारिंशोऽध्यायः - Adhyāya 40

Ślokas 1 to 17

अष्टक उवाच— Aṣṭaka said :

चरन् गृहस्थः कथमेति देवान्
 कथं भिक्षुः कथमाचार्यकर्म ।
 वानप्रस्थः सत्पथे सन्निविष्टो
 बहून्यस्मिन्संप्रति वेदयन्ति ॥ १ ॥

“Oh King, the people well-versed in the Vedas, consider many of the actions under dharma as the excellent ones and the source of achieving of the best of the lokas. Therefore I ask you as to how a Brahmacāri serving the Ācārya, the householder, Vānaprasthi, engaged in the noble path or a recluse or a Sanyasi, can achieve the best of the lokas by following the dharma ?”

ययातिरुवाच— Yayāti said :

आहूताध्यायी गुरुकर्मसु चोद्यतः ।
 पूर्वोत्थायी चरमं चोपशायी ।
 मृदुर्दान्तो धृतिमानप्रमत्तः
 स्वाध्यायशीलः सिद्धयति ब्रह्मचारी ॥ २ ॥

“It would be proper for a disciple that he should go to the preceptor at his command and study there. He should devote himself in the service of the preceptor, whenever he is asked to do so. He should go bed in the night, after his preceptor does so. He should get up in the morning, earlier than the waking up of the preceptor. The disciple should be humble, control his sense organs, patient and alert, besides being studious. A brahmacāri who follows these rules always achieve success.

धर्मगतं प्राप्य धनं यजेत
 दद्यात्सदैवातिथीन् भोजयेच्च ।
 अनाददानश्च परैरदत्तं
 सैषा गृहस्थोपनिषत्पुराणी ॥ ३ ॥

A house holder should perform Yajña with wealth earned by him by lawful means and give away charities besides feeding the guests. He should not accept anything belonging to others unless they are specifically given to him. This is the ancient most form of the householder, besides being mysterious.

स्ववीर्यजीवी वृजिनान्निवृत्तो
 दाता परेभ्यो न परोपतापी ।
 तादृङ्मुनिः सिद्धिमुपैति मुख्यां
 वसन्नरण्ये नियताहारचेष्टः ॥ ४ ॥

A Vānaprasthi sage should live in the forest, controlling his conduct and food. He should lead his life on his own strength and efforts. He should keep himself aloof from sins. He should give charities to others and should trouble nobody. Such a sage achieves the best of siddhis and mokṣa.

अशिल्पजीवी विगृहश्च नित्यं
 जितेन्द्रियः सर्वतो विप्रमुक्तः ।
 अनोकशायी लघु लिप्समान-
 श्वरन् देशानेकचरः स भिक्षुः ॥ ५ ॥

He should not earn his livelihood by means of working as an artisan. He should possess the virtues like self-control, suppressing all his passions, possessing the best of the virtues. He should always control his sense organs, keeping himself aloof from others. He should not seep in the abode of a householder, he

should not be dependent on others and should keep himself light. He should walk bit by bit and should wander alone. Such a type of recluse can indeed be called a 'Bhikṣu'.

रात्र्या यया चाभिरताश्च लोका

भवन्ति कामाभिजिताः सुखेन च ।

तामेव रात्रिं प्रपतेत विद्वा-

नरण्यसंस्थो भवितुं यतात्मा ॥ ६ ॥

When the beauty, essence and other worldly pleasures, appear to be of no consequence or are controlled according to one's own desire and in case one feels comfortable by disowning them, at that every moment, a person with wisdom, should try to become a forest dweller.

दशैव पूर्वान् दश चापरांस्तु

ज्ञातींस्तथाऽऽत्मानमर्थैकविंशम् ।

अरण्यवासो सुकृतं दधाती

मुक्त्वा त्वरण्ये स्वशरीरधातून् ॥ ७ ॥

A forest dweller sage, who meets with the end of his life in the forest, drives the ten previous and the ten following generations, including that of his own to the heaven".

अष्टक उवाच— Aṣṭaka said :

कतिस्विद्देवमुनयो मौनानि कतिचाप्यत ।

भवन्तीति तदाचक्ष्व श्रोतुमिच्छामहे वयम् ॥ ८ ॥

"What is the number of munis and who are to be classed among the sages who keep the vow of silence (maunis) and among the observers of the vow of silence how many types of such munis are there ?"

ययातिरुवाच— Yayāti said :

अरण्ये वसतो यस्य ग्रामो भवति पृष्ठतः ।

ग्रामे वा वसतोऽरण्यं स मुनिः स्याज्जनाधिप ॥ ९ ॥

“Oh Janeśwara, while living in the forest, the one who turns his back towards the habitation and also the one who lives in the town, having his back turned to the forest, are both treated as Munis of high order”.

अष्टक उवाच— Aṣṭaka said :

कथं स्विद्वसतोऽरण्ये ग्रामो भवति पृष्ठतः ।

ग्रामे वा वसतोऽरण्यं कथं भवति पृष्ठतः ॥ १० ॥

“At this, How can one living in the forest has his back turned towards habitation and how could one living in the town, turn his back towards the forest ?”

ययातिरुवाच— Yayāti said :

न ग्राम्यमुपयुञ्जीत य आरण्यो मुनिर्भवेत् ।

तथाऽस्य वसतोऽरण्ये ग्रामो भवति पृष्ठतः ॥ ११ ॥

“The Muni who lives in the forest and does not use the things produced in the village, for such a Vānaprasthi MUNI the village is treated at the back.

अनग्निरनिकेतश्चाप्यगोत्रचरणो मुनिः ।

कौपीनाच्छादनं यावत्तावदिच्छेच्च चीवरम् ॥ १२ ॥

The one who has discarded the fire and the home, the one who has served his link with the Vedas and gotra, the one who keeps silence, is desirous of only that much of cloth which is sufficient for covering the body, and a langoti

यावत्प्राणाभिसन्धानं तावदिच्छेच्च भोजनम् ।

तदाऽस्य वसतो ग्रामेऽरण्यं भवति पृष्ठतः ॥ १३ ॥

or he takes food just enough to maintain the body fit and alive, with this end in view the MUNI – the dweller of the village, the forest is considered to have been left behind.

यस्तु कामान् परित्यज्य त्यक्तकर्मा जितेन्द्रियः ।

आतिष्ठेत मुनिर्मानं स लोके सिद्धिमाप्नुयात् ॥ १४ ॥

A Muni who discarding all his desires, has already stopped performing the deeds, the one who controlling all the senses, maintains silence appropriately, such a type of Sannyāsi achieves the best in the world.

धौतदन्तं कृत्तनखं सदा स्नानमलंकृतम् ।

असितं सितकर्मस्थं कस्तं नार्चितुमर्हति ॥ १५ ॥

The Muni's whose teeth are clean and auspicious, whose nails are clipped and the hair is shaven, who takes the bath daily, follows all religious rules and regulations, whose complexion has become dark bearing heat and cold, whose conduct is the best, such a Sannyāsi is adorable for all.

तपसा कर्षितः क्षामः क्षीणमांसास्थिशोणितः ।

यदा भवति निर्द्वन्दो मुनिर्मानं समास्थितः ॥ १६ ॥

With the decline of flesh, blood and the bones, because of the tapas and the body having become lean and thin, and the one who is unmindful of pleasure, pain, attachment or jealousy and is free from all the worldly struggles, has been practicing silence regularly, he after conquering the world, also conquers the other world.

अथ लोकमिमं जित्वा लोकं चापि जयेत्परम् ।

आस्येन तु यदाहारं गोवन्मृगयते मुनिः ।

अथास्य लोकः सर्वो यः सोऽमृतत्वाय कल्पते ॥ १७ ॥

When a Sannyāsi or a Muni takes food by mouth munching like the cow or a bull, without taking help of the hands, then he should be taken to have conquered all the lokas. Such a person is considered to be competent to achieve mokṣa”.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते चत्वारिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Forty comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकचत्वारिंशोऽध्यायः – Adhyāya 41

Slokas 1 to 18

अष्टक उवाच— Aṣṭaka said :

कतरस्त्वेतयोः पूर्वं देवानामेति सात्स्यताम् ।

उभयोर्धावतो राजन् सूर्याचन्द्रमसोरिव ॥ १ ॥

Oh King, moving like the SUN and the Moon towards their goals, which one of the Vānaprasthi or Sannyāsi achieves Brahman earlier ?

ययातिरुवाच— Yayāti said :

अनिकेतगृहस्थेषु कामवृत्तेषु संयतः ।

ग्राम एव चरन्भिक्षुस्तयोः पूर्वतरं गतः ॥ २ ॥

A Sannyāsi, who living with the passionate householders, controlling all his sense organs, discarding his own household, he achieves brahman earlier than the two types of munis.

अप्राप्यं दीर्घमायुश्च यः प्राप्तो विकृतिं चरेत् ।

तप्येत यदि तत्कृत्वा चरेत्सोऽग्रं तपस्ततः ॥ ३ ॥

A Vānaprasthi, achieving the unique long life, does not get polluted after facing the worldly pleasures and falling from the aim is entangled in the worldly pleasures and in case he repents there after, then he should perform the tapas again for repentance.

यद्वै नृशंसं तदपथ्यमाहु-

र्यः सेवते धर्ममनर्थबुद्धिः ।

असावनीशः स तथैव राजं-

स्तदार्जवं स समाधिस्तदार्यम् ॥ ४ ॥

Oh King, a person with evil wisdom, when performs an evil deed, such activities of the monarch are sinful and project falsehood. But the performing of dharma by a Vānaprastha sage, tentemounts simplicity, Samādhi or the good conduct”.

अष्टक उवाच— Aṣṭaka said :

केनाद्य त्वं तु प्रहितोऽसि राजन्

युवा स्रग्वी दर्शनीयः सुवर्चाः ।

कुतः आगतः कतमस्यां दिशि त्व-

मुताहोस्वित्पार्थिवस्थानमस्ति ॥ ५ ॥

“Who has sent you here ? You are young in age, adorned with the flower garland, presentable and are illuminating with lusture. Where from have you arrived ? Or otherwise, is there some excellent place on earth for your living ?”

ययातिरुवाच— Yayāti said :

इमं भौमं नरकं क्षीणपुण्यः

प्रवेष्टुमुर्वी गगनाद्विप्रकीर्णः ।

उत्त्वाऽहं वः प्रपतिष्याम्यनन्तरं

त्वरन्त्वमी ब्रह्मणो लोकपा ये ॥ ६ ॥

“I have taken from the heaven on earth due to the decline of my merits. The Lokapālas of Brahma, are anxious for my expeditious fall. Therefore, with your permission and taking leave of you all, I shall now fall on Earth.

सतां सकाशे तु वृतः प्रपात-

स्ते संगता गुणवन्तस्तु सर्वे ।

शक्राच्च लब्धो हि वरो मयैष

पतिष्यता भूमितलं नरेन्द्र ॥ ७ ॥

Oh Narendra, when I was about to fall on Earth, then I sought a boon from Indra, that I shall fall among the noble people. I got a boon as a result of which, I could enjoy the company of the noble people like you”.

अष्टक उवाच— Aṣṭaka said :

पृच्छामि त्वां प्रपतन्तं प्रपातं

यदि लोकाः पार्थिव सन्ति मेऽत्र ।

यद्यन्तरिक्षे यदि वा दिवि श्रिताः

क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये ॥ ८ ॥

“Oh Lord, I am sure that you are well-versed with the dharma of the heaven. I ask you this question since you are falling from the heaven. Is there any heaven in the space, which can be achieved by me ? ”

ययातिरुवाच— Yayāti said :

यावत्पृथिव्यां विहितं गवाष्वं

सहारण्यैः पशुभिः पक्षिभिश्च ।

तावद्भोका दिवि ते संस्थिता वै

तथा विजानीहि नरेन्द्रसिंह

॥ ९ ॥

“Oh Lion, among the kings, an equal number of lokas are available for you in the heaven as compared to all the animals like cows, horses and others besides the wild animals and birds in the forest. This is certain.

अष्टक उवाच— Aṣṭaka said :

तांस्ते ददामि मा प्रपत प्रपातं

ये मे लोका दिवि राजेन्द्र सन्ति ।

यद्यन्तरिक्षे यदि वा दिवि श्रिता-

स्तानाक्रम क्षिप्रममित्रहाऽसि

॥ १० ॥

Oh Indra among the Kings, whatever lokas are available for me in the heaven, I give them to you in order to avoid your fall. Whatever places are available for me in the heaven or the space, I bestow them as you in order to avoid your fall. Therefore you proceed to those places at once, because you are the destroyer of the enemies”.

ययातिरुवाच— Yayāti said :

नास्मद्विधोऽब्राह्मणो ब्रह्मविच्च

प्रतिग्रहे वर्तते राजमुख्य ।

यथा प्रदेयं सततं द्विजेभ्य-

स्तदा ददे पूर्वमहं नरेन्द्र

॥ ११ ॥

“Oh Excellent King, it is the Brāhmaṇa, well-versed in the Vedas, who could receive donation and not a kṣatriya like me. Oh Indra among the kings, I have performed charities giving them to the brāhmaṇas earlier in the best possible manner.

नाब्राह्मणः कृपणो जातुजीवे-

द्यद्यपि स्याद् ब्राह्मणी वीरपत्नी ।

सोऽहं यदेवाकृतपूर्वं चरेयं

विवित्समानः किमु तत्र साधुः ॥ १२ ॥

The one who is not a brāhmaṇa, he should not lead the life like the miserable brāhmaṇa, It is the brāhmaṇa, well versed in the Vedas, who is entitled to receive the donations. I am desirous of performing the noble deeds. Therefore, how can Indulge in an evil practice, who had never been done by me earlier”.

प्रतर्दन उवाच— Prātardhana said :

पृच्छामि त्वां स्पृहणीयरूप

प्रतर्दनोऽहं यदि मे सन्ति लोकाः ।

यद्यन्तरिक्षे यदि वा दिवि श्रुताः

क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये ॥ १३ ॥

“Oh best of humans having the desired form, I am known as Prātardhana, and I ask you to tell me, in case there are some lokas in the heaven earmarked for me ? I consider you to be well-versed in the divine dharma”.

ययातिरुवाच— Yayāti said :

सन्ति लोका बहवस्ते नरेन्द्र

अप्येकैकं सप्त शतान्यहानि ।

मधुच्युतो घृतवन्तो विशोका-

स्तेनान्तवन्तः प्रतिपालयन्ति ॥ १४ ॥

Oh Indra among the Kings, there are many lokas for you. In case a week is spent in each one of the lokas even then there would be no end to them. To nectar flows from all of them and they are filled with lusture. There is absolutely no place of grief there. All these lokas are waiting for you”.

प्रतर्दन उवाच— Pratardana said :

ताँस्ते ददामि पतमानस्य राजन्
ये मे लोकास्तव ते वै भवन्तु ।
यद्यन्तरिक्षे यदि वा दिवि श्रिता-
स्तानाक्रम क्षिप्तमपेतमोहः ॥ १५ ॥

“Oh Lord, I gave away all these lokas to you, to save you from falling. Let all my lokas now belong to you, irrespective of the fact, whether they are in the heaven or in the space, you should go there getting free from the illusion”.

ययातिरुवाच— Yayāti said :

न तुल्यतेजाः सुकृतं हि कामये
योमक्षेमं पार्थिवात्पार्थिवः सन् ।
दैवादेशादापदं प्राप्य विद्वाँ-
श्वरेष्टशंसं हि न जातु राजा ॥ १६ ॥

Oh King, I am myself an illustrious King therefore I am not at all desirous of availing of other's merits. A learned King should not indulge in evil way even when he is entangled in enormous misery or incase of danger.

धर्म्यं मार्गं चिन्तयानो यशस्यं
कुर्यात्तपो धर्ममवेक्षमाणः ।
न मद्विधो धर्मबुद्धिर्हि राजा
ह्येवं कुर्यात्कृपणं मां यथाऽऽस्थ ॥ १७ ॥

A King having his faith in dharma should strictly follow the path of dharma and glory. The one who is devoted to dharma, for a person like me, should not indulge in such a miserable action willingly, for which you have made an offer to me.

कुर्यामपूर्वं न कृतं यदन्यै-

र्विवित्समानः किमु तत्र साधुः ।

ब्रुवाणमेवं नृपतिं ययातिं

नृपोत्तमो वसुमानब्रवीत्तम्

॥ १८ ॥

A person desirous of performing auspicious deeds, cannot move in the way, in which no other King had moved”.

When the King Yayāti was so talking, Vasumān, the excellent King then said to him.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते एकचत्वारिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Forty one comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ द्विचत्वारिंशोऽध्यायः – Adhyāya 42

Ślokas 1 to 29

वसुमानुवाच— Vasumān said :

पृच्छाम्यहं वसुमानौषदश्वि-

र्यद्यस्ति लोको दिवि मह्यं नरेन्द्र ।

यद्यन्तरिक्षे प्रथितो महात्मन्

क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये

॥ १ ॥

Oh Foremost of the King, I am the son of Auṣadaśwa and I ask You.

“In case there be popular lokas in space or the heaven, you lighten me about them. Oh Auspicious man, I consider you to be well-versed in the divine knowledge”.

ययातिरुवाच— Yayāti said :

यदन्तरिक्षं पृथिवी दिशश्च
यत्तेजसा तपते भानुमाँश्च ।
लोकास्तावन्तो दिवि संस्थिता वै
ते त्वां भवन्तं प्रतिपालयन्ति ॥ २ ॥

“Whatever regions are illumined by the SUN on earth, the sky and the directions, the same number of lokas have been earmarked for you in the heaven and are waiting for you”.

वसुमानुवाच— Vasumān said :

ताँस्ते ददामि पत मां प्रपातं
ये मे लोकास्तव ते वै भवन्तु ।
क्रीणीष्वैनांस्तृणकेनापि राजन्
प्रतिग्रहस्ते यदि सम्यक्प्रदुष्टः ॥ ३ ॥

“Oh King, I give over all my lokas to you. Let all of them belong to you. Oh intelligent one, in case you find some blemish in accepting the offer, then you purchase them from me, giving me a bunch of grass as the price”.

ययातिरुवाच— Yayāti said :

न मिथ्याऽहं विक्रयं वै स्मरामि
मया कृतं शिशुभावेऽपि राजन् ।

कुर्या न चैवाकृतपूर्वमन्यै-

र्विवित्समानो वसुमन्त्र साधु ॥ ४ ॥

“Oh King, I do not remember to have ever indulged in such a type of fake sale and purchase even in my childhood. The way by the ancestors have not moved. I can not do so, because I am committed to the performing of the good deeds”.

वसुमानुवाच— Vasumān said :

तास्त्वं लोकान् प्रतिपद्यस्व राजन्

मया दत्तान्यदि नेष्टः क्रयस्ते ।

नाहं तान्वै प्रतिगन्ता नरेन्द्र

सर्वे लोकास्तावका वै भवन्तु ॥ ५ ॥

“Oh King, in case you do not want to purchase them, you kindly accept the lokas which have been given by me of my own accord. Oh ! Narendra, You take it granted from me that I shall never go to these lokas. Let all of them form part of your domain”.

शिविरुवाच— Śibi said :

पृच्छामि त्वां शिविरौशीनरोऽहं

ममापि लोका यदि सन्ति तात ।

यद्यन्तरिक्षे यदि वा दिवि श्रिताः

क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये ॥ ६ ॥

“Oh excellent one, I am the son of Uśīnara and am known by the name of Śibi. In case there be any auspicious lokas for me in space or the heaven, the same may please be made known to me, because you are well-versed in the dhārma”.

ययातिरुवाच— Yayāti said :

न त्वं वाचा हृदये नापि राजन्

परीप्समानो माऽवमंस्था नरेन्द्र ।

तेनानन्ता दिवि लोकाः स्थिता वै

विद्युद्रूपाः स्वनवन्तो महान्तः ॥ ७ ॥

“Oh Narendra, who so ever the noble people came to you, for seeking something, you did not insult him in words or even in the mind. Because of this, the innumerable lokas are available for you in the heaven, which possess the lusture of lightening, besides being full of sweet words and are indeed great”.

शिविरुवाच— Śibi said :

तांस्त्वं लोकान् प्रतिपद्यस्व राजन्

मया दत्तान्यदि नेष्टः क्रयस्ते ।

न चाहं तान् प्रतिपद्य दत्त्वा

यत्र त्वं तात गन्तासि लोकान् ॥ ८ ॥

“Oh Lord, in case you do not intend to purchase these lokas, then these auspicious lokas which are offered by me should be accepted by you. Oh excellent one, by giving away three lokas, I shall not be able to visit them, where you would be arriving”.

ययातिरुवाच— Yayāti said :

यथा त्वमिन्द्रप्रतिमप्रभाव-

स्ते चाप्यनन्ता नरदेव लोकाः ।

तथाऽद्य लोके न रमेऽन्यदत्ते

तस्माच्छिबे नाभिनन्दामि वाचम् ॥ ९ ॥

“Oh God, among the humans, Oh Śibi, since you are as influential as Indra himself, similarly your lokas are also innumerable in number. Inspite of the same, I cannot live in the lokas donated by others to me. Therefore the lokas offered by you are not welcome to me”.

अष्टकउवाच— Aṣṭaka said :

न चेदेकैकशो राजँल्लोकान्नः प्रतिनन्दसि ।

सर्वे प्रदाय ताँल्लोकान् गन्तारो नरकं वयम् ॥ १० ॥

“Oh King, in case you refuse to accept the Lokas given by each one of us, with pleasure, then all of us are prepared to fall in the hell giving away all our lokas to you”.

ययातिरुवाच— Yayāti said :

यदहंस्तद्वदध्वं वः सन्तः सत्यादिदर्शिनः ।

अहं तु नाभिगृह्णामि यत्कृतं न मया पुरा ॥ ११ ॥

“You better try for something for which I am worthy of, because the noble people welcome the truth. The deed which I never performed earlier, I am not going to do the same.

अलिप्समानस्य तु मे यदुक्तं

न तत्तथाऽस्तीह नरेन्द्रसिंह ।

अस्य प्रदानस्य यदेव युक्तं

तस्यैव चानन्तफलं भविष्यम् ॥ १२ ॥

Oh Lion among the Kings, Whatever have you spoken for a person devoid of greed, its reward would not be disgusting. To the contrary, you will get the reward which would be beyond measure”.

अष्टक उवाच— Aṣṭaka said :

कस्यैते प्रतिदृश्यन्ते रथाः पञ्च हिरण्मयाः ।

उच्चैः सन्तः प्रकाशन्ते ज्वलन्तोऽग्निशिखा इव ॥ १३ ॥

“To whom do the five chariots of gold, flying quite high in the sky belong ? they are illuminating like the fire flames” ?

ययातिरुवाच— Yayāti said :

भवतां मम चैवैते रथा भान्ति हिरण्मयाः ।

आरुह्यैतेषु गन्तव्यं भवद्भिश्च मया सह ॥ १४ ॥

“The shining golden chariots which have arrived to carry you and me with them. Boarding these chariots, we shall arrive in Indra Loka.

अष्टक उवाच— Aṣṭaka said :

आतिष्ठस्व रथं राजन् विक्रमस्व विहायसा ।

वयमप्यनुयास्यामो यदा कालो भविष्यति ॥ १५ ॥

“You better board the plane and fly ahead in the sky. We shall follow you in due course to time”.

ययातिरुवाच— Yayāti said :

सर्वैरिदानीं गन्तव्यं सह स्वर्गो जितो यतः ।

एव वो विरजाः पन्था दृश्यते देवसम्पदः ॥ १६ ॥

“All of us have conquered the heaven together, therefore all of us should move to that place. The divine path free from Rajoguṇa besides being Sāttwika is clearly visible to us”.

शौनक उवाच— Śounaka said :

तेऽभिरुह्य रथान् सर्वे प्रदाता नृपते नृपाः ।

आक्रामन्तो दिवं भान्ति धर्मेणाऽऽवृत्य रोदसी ॥ १७ ॥

Oh King, thereafter all the Kings mounted over the divine planes and moved on to reach the heaven with the strength of dharma. At that point of time, the lusture was spread over the earth and the sky.

अष्टक उवाच— Aṣṭaka said :

अहं मन्ये पूर्वमेकोऽभिगन्ता

सखा चेन्द्रः सर्वथा मे महात्मा ।

कस्मादेवं शिबिरौशीनरोऽय-

मेकोऽत्ययात् सर्ववेगेन वाहान् ॥ १८ ॥

“Oh King, high souled Indra, is immensely friendly to me and as such I think that I alone can reach him ahead of all. But Śibi the son Uśīnara, has moved ahead with great spread leaving behind all other planes. How could it happen ?”

ययातिरुवाच— Yayāti said :

अददाद्देवयानाय यावद्विक्तमनिन्दितः ।

उशीनरस्य पुत्रोऽयं तस्माच्छ्रेष्ठो हि वः शिबिः ॥ १९ ॥

“Oh King, Śibi son of Uśīnara, has donated all his belongings for the achieving of the path of Brahma loka.

दानं शौचं सत्यमथो ह्यहिंसा

हीः श्रीस्तितिक्षा समताऽऽनृशंस्यम् ।

राजन्त्येतान्यथ सर्वाणि रात्रि

शिवौ स्थितान्यप्रतिमे सुबुद्ध्या ।

एवं वृत्तं हीनिषेवी बिभर्ति

तस्माच्छिबिरभिगन्ता रथेन ॥ २० ॥

Because of this, he is the best of all of us. Oh Nareśwara he views the charities, purity, truth, modesty, wealth, nobility equally. It is for this reason that he is going in the finest chariot ahead of all”.

शौनक उवाच— Śounaka said :

अथाष्टकः पुनरेवान्वपृच्छन्
 मातामहं कौतुकादिन्द्रकल्पम् ।
 पृच्छामि त्वां नृपते ब्रूहि सत्यं
 कुतश्च कश्चासि कथं त्वमागाः ।
 कृतं त्वया यद्धि न तस्य कर्ता
 लोके त्वदन्यो ब्राह्मणः क्षत्रियो वा ॥ २१ ॥

Oh Śatānika, thereafter Aṣṭaka again put a question to Yayāti — his paternal grand father who comparable to Indra. He said, “Oh lord, I ask you a question and you give me a reply truthfully. Where from have you come ? Who are You ? Who is your father ? Whatever has been done by you, there is no other brāhmaṇas or a kṣatriya who could do the same”.

ययातिरुवाच— Yayāti said :

ययातिरस्मि नहुषस्य पुत्रोः
 पूरोः पिता सार्वभौमस्त्विहाऽऽसम् ।
 गुह्यं मन्त्रं मामकेभ्यो ब्रवीमि
 मातामहो भवतां सुप्रकाशः ॥ २२ ॥
 सर्वमिमां पृथिवीं निर्जिगाय
 ऋद्धां महीमददां ब्राह्मणेभ्यः ।
 मेध्यानश्वात्रैकशस्तान् सुरूपाँ-
 स्तदा देवाः पुण्यभाजो भवन्ति ॥ २३ ॥

“I am the son of Nahuṣa and the father of King Pūru. I had been a Cakravarti King on the Earth. All of you are my own people. Therefore, I shall reveal the secret before you. (Though I have already stated the same, but I repeat it again).

अदामहं पृथिवीं ब्राह्मणेभ्यः

पूर्णमिमामखिलान्नैः प्रशस्ताम् ।

गोभिः सुवर्णैश्च धनैश्च मुख्यै-

रश्वाः सनागाः शतशस्त्वर्बुदानि ॥ २४ ॥

I had conquered the entire Earth, which was in turn donated by me to the brāhmaṇas. When a person donates a hundred beautiful horses, then he becomes the auspicious soul like the devatās.

सत्येन मे द्यौश्च वसुन्धरा च

तथैवाग्निर्ज्वलते मानुषेषु ।

न मे वृथा व्याहृतमेव वाक्यं

सत्यं हि सन्तः प्रतिपूजयन्ति ॥ २५ ॥

I had given away this earth full of cereals, cows and gold and the best of wealth and riches to the brāhmaṇas. Besides, I gave away in charities innumerable cows, elephants and horses, the earth and the sky are stable because of the truth. Similarly the fire is ignited on earth because of truth. I have never indulged in useless talk, because the noble people always respect the Truth.

साध्वष्टकं प्रब्रवीमीह सत्यं

प्रतर्दनं वसुमन्तं शिबिं च ।

सर्वे देवा मुनयश्च लोकाः

सत्येन पूज्या इति मे मनोगतम् ॥ २६ ॥

Oh Aṣṭaka, whatever has been told by me to you, Pratar-dana, Vasumān and Śibi, is all true. I have a firm belief that all the lokas, the sages and the gods are honoured because of the truth.

यो नः सर्वजितं सर्वं यथावृत्तं निवेदयेत् ।

अनसूयुर्द्विजाग्रेभ्यः स भजेन्नः सलोकताम् ॥ २७ ॥

A person becoming free from jealousy, shall narrate this story of conquering the heaven before the people and the brāhmaṇas, he would surely achieve our auspicious lokas”.

शौनक उवाच— Śounaka said :

एवं राजन् स महात्मा ययातिः

स्वदौहित्रैस्तारितो मित्रवर्यैः ।

त्यक्त्वा महीं परमोदारकर्मा

स्वर्गं गतः कर्मभिव्याप्य पृथ्वीम् ॥ २८ ॥

The King Yayāti was the immensely great soul and he indulged in activities with a large heart. His own daughter's son redeemed him like a friend and he becoming glorious over the globe, because of his noble deeds, produced on to the heaven; leaving the Earth.

एवं सर्वं विस्तरतो यथाव-

दाख्यातं ते चरितं नाहुषस्य ।

वंशो यस्य प्रथितं पौरवेयो

यस्मिञ्जातस्त्वं मनुजेन्द्रकल्पः ॥ २९ ॥

Thus I have narrated to you the truthful story of the King Yayāti, the son of Nahuṣa, exhaustively. The same dynasty, in due course of time came to be known as “Pūru dynasty” in which you had been born like Indra”.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते द्विचत्वारिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Forty two comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ त्रिचत्वारिंशोऽध्यायः – Adhyāya 43

Ślokas 1 to 52

सूत उवाच— Sūta Purāṇika said :

इत्येतच्छौनकाद्राजा शतानीको निशम्य तु ।

विस्मितः परया प्रीत्या पूर्णचन्द्र इवाऽऽबभौ ॥ १ ॥

Oh Rṣis, the King Śatānika listening to the entire story from the sage Śaunaka felt immensely surprised. Because of the height of his love, his face started beaming like the Full Moon.

पूजयामास नृपतिर्विधिवच्चाथ शौनकम् ।

रत्नैर्गोभिः सुवर्णैश्च वासोभिविधैस्तथा ॥ २ ॥

Thereafter, the King adored the sage Śaunaka, offering several of the gems, cows, gold and costumes.

प्रतिगृह्य ततः सर्वं यद्राजा प्रहितं धनम् ।

दत्त्वा च ब्राह्मणेभ्यश्च शौनकोऽन्तरधीयत ॥ ३ ॥

The sage Śaunaka after receiving the wealth from the King donated it further, the whole of it to the brāhmaṇas and he himself disappeared.

ऋषय ऊचुः— Rṣis asked :

ययातेर्वशमिच्छामः श्रोतुं विस्तरतो वद ।

यदुप्रभृतिभिः पुत्रैर्यदा लोके प्रतिष्ठितम् ॥ ४ ॥

“We will now like to learn about the Yayāti dynasty. After his sons like Yadu and others were well-established then what happened thereafter ? You kindly narrate the same to us in detail”.

सूत उवाच— Sūta Purāṇika said :

यदोर्वशं प्रवक्ष्यामि ज्येष्ठस्योत्तमतेजसः ।

विस्तरेणाऽऽनुपूर्व्या च गदतो मे निबोधत ॥ ५ ॥

Oh Sages, now I am going to describe exhaustively about the Vamśa of Yadu, who had been the eldest son of Yayāti. All of you should listen to it carefully.

यदोः पुत्रा बभूवुर्हि पञ्च देवसुतोपमाः ।

महारथा महेष्वासा नामतस्तान्निबोधत ॥ ६ ॥

Yadu had five sons, who resembled the divine princes, were illustrious, the great archers, as well as valorous.

सहस्रजिरथो ज्येष्ठः क्रोष्टुर्नीलोऽन्तिको लघुः ।

सहस्रजेस्तु दायादो शतजिर्नाम पार्थिवः ॥ ७ ॥

They were known by the names of Sahasraji, the eldest, while the names of the remaining four were Kroṣṭu, Nīla, Antika and Laghu.

शतजेरपि दायादास्त्रयः परमकीर्तयः ।

हैहयश्च हयश्चैव तथा वेणहयश्च यः ॥ ८ ॥

Sahasraji had a son named Śataji, Haihaya was born as son to Śataji, besides two other sons named Haya and Venahaya. All the three of them were quite illustrious.

हैहयस्य तु दायादो धर्मनेत्रः प्रतिश्रुतः ।

धर्मनेत्रस्य कुन्तिस्तु संहतस्तस्य चाऽऽत्मजः ॥ ९ ॥

Haihaya had a world famous son named Dharmanetra. The son of Dharmanetra was known as Kunti, who had a son named Samhata.

संहतस्य तु दायादो महिष्मान्नाम पार्थिवः ।
आसीन्महिष्मतः पुत्रो रुद्रश्रेण्यः प्रतापवान् ॥ १० ॥

Mahiṣmān was the son of the King Samhata. The glorious Rudraśreṇya was the illustrious son of Mahiṣmān who was the King of the city of Vāraṇāsī.

वाराणस्यामभूद्राजा कथितं पूर्वमेव तु ।
रुद्रश्रेण्यस्य पुत्रोऽभूद् दुर्दमो नाम पार्थिवः ॥ ११ ॥

His story has already been narrated. Durdarma was the son of Rudraśreṇya.

दुर्दमस्य सुतो धीमान् कनको नाम वीर्यवान् ।
कनकस्य तु दायादाश्चत्वारो लोकविश्रुताः ॥ १२ ॥

The wise Kanaka was the son of Durdama. Kanaka had four sons who were all well known in the world.

कृतवीर्यः कृताग्निश्च कृतवर्मा तथैव च ।
कृतौजाश्च चतुर्थोऽभूत्कृतवीर्यस्ततोऽर्जुनः ॥ १३ ॥

Their names were Kṛtavīrya, Kṛtāgni, Kṛtavarma and Kṛtauja who was the fourth one. Out of them, Arjuna was born of Kṛtavīrya.

जातः करसहस्रेण सप्तद्वीपेश्वरो नृपः ।
वर्षायुतं तपस्तेपे दुश्चरं पृथिवीपतिः ॥ १४ ॥

He having a thousand arms, came to be known as Sahasrārjuna. He was the Lord of all the seven islands.

दत्तमाराधयामास कार्तवीर्योऽत्रिसंभवम् ।
तस्मै दत्ता वरास्तेन चत्वारः पुरुषोत्तम ॥ १५ ॥

Sahasrārjuna, the son Kṛtavīrya performed tapas for a thousand years for Dattātreyā – the son of Sage Agni. Getting pleased with him, Dattātreyā bestowed four boons on him.

पूर्वं बाहुसहस्रं तु स वव्रे राजसत्तमः ।

अधर्मं चरमाणस्य सद्भिश्चापि निवारणम् ॥ १६ ॥

Against the first boon, Arjuna sought a thousand arms for himself. Against the second boon, he desired to relieve the noble people of the influence of adharmā.

युद्धेन पृथिवीं जित्वा धर्मेणैवानुपालनम् ।

सङ्ग्रामे वर्तमानस्य वधैश्च बाधिकाद्भवेत् ॥ १७ ॥

With the third boon, he desired to conquer the entire earth and rule it according to dharma. Against the fourth boon, he desired his death in the battle field from some one who is stronger than him.

तेनेयं पृथिवी सर्वा सप्तद्वीपा सपर्वता ।

सप्तोदधपरिक्षिप्ता क्षात्रेण विधिना जिता ॥ १८ ॥

With the influence of these boons, Kārtavīrya Arjuna, following the dharma of kṣatriyas, conquered the earth surrounded by the seven islands and seven oceans comprising the mountains and trees.

जज्ञे बाहुसहस्रं वै इच्छतस्तस्य धीमतः ।

रथे ध्वजश्च संजज्ञ इत्येवमनुशुश्रुम ॥ १९ ॥

The intelligent Kārtavīrya Arjuna developed a thousand arms at his desire. The chariots and flags also appeared in the same way. This is what has been heard by us.

दश यज्ञसहस्राणि राज्ञां द्वीपेषु वै तदा ।

निर्गलानि वृत्तानि श्रूयन्ते तस्य धीमतः ॥ २० ॥

At the same time, it is also heard about Kārtavīrya Arjuna, that he performed ten thousand yajñas in quite a humble manner, in all the seven islands.

सर्वे यज्ञा महाराज्ञस्तस्याऽऽसन् भूरिदक्षिणाः ।

सर्वे काश्चनयूपास्ते सर्वाः काश्चनवेदिकाः ॥ २१ ॥

The great King gave enormous wealth as dakṣiṇā in these yajñas. The Yūpa — pillars in those yajñas were made of gold. All the pedestals of the yajñas were also build of gold.

सर्वे देवैः समं प्राप्तैर्विमानस्थैरलंकृताः ।

गन्धर्वैरप्सरोभिश्च नित्यमेवोपशोभिताः ॥ २२ ॥

All the gods arrived in the yajñas for receiving them respective shares, on the planes. The Gandharvas and Apsarās also graced the occasions with their dances.

तस्य यज्ञे जगौ गाथां गन्धर्वो नारदस्तथा ।

कार्तवीर्यस्य राजर्षेर्महिमानं निरीक्ष्य सः ॥ २३ ॥

Observing the glory of Rājaraṣi, Kārtavīrya, a gandharva named Nārada, sung a story in the yajña.

न नूनं कार्तवीर्यस्य गतिं यास्यन्ति क्षत्रियाः ।

यज्ञैर्दानैस्तपोभिश्च विक्रमेण श्रुतेन च ॥ २४ ॥

There was no other kṣatriya King who could be compared with him in the performances of sacrifices, in giving alms, in practicing of asceticism; in progress and in the learning of the scriptures.

स हि सप्तसु द्वीपेषु खड्गी चक्री शरासनी ।

रथी द्वीपान्यनुचरन् योगी पश्यति तत्स्करान् ॥ २५ ॥

The King Arjuna always travelled about his extensive country and pushed the thieves and the wicked with his sword bow and arrows.

पञ्चाशीतिसहस्राणि वर्षाणां स नराधिपः ।

स सर्वरत्नसंपूर्णश्चक्रवर्ती बभूव ह

॥ २६ ॥

The King Arjuna ruled the country for eighty five thousand years, possessing all the gems and remained the Cakravarti Emperor.

स एव पशुपालोऽभूत् क्षेत्रपालः स एव हि ।

स एव वृष्ट्या पर्जन्यो योगित्वादर्जुनोऽभवत्

॥ २७ ॥

The Emperor Arjuna was the King of Animals, because of his own strength, was protector of the fields and he dropped rain timely turning himself into the form of clouds.

योऽसौ बाहुसहस्रेण ज्याघातकठिनत्वचा ।

भाति रश्मिसहस्रेण शारदेनेव भास्करः

॥ २८ ॥

With the strikes of the stringing of the bow his skin had became quite hard and he appeared with his thousand arms in the same way as the SUN appears graceful with his thousand rays.

एष नागं मनुष्येषु माहिष्मत्यां महाद्युतिः ।

कर्कोटकसुतं जित्वा पुर्यां तत्र न्यवेशयत्

॥ २९ ॥

Arjuna who was immensely graceful among the humans, had conquered Karkoṭaka and had made him captive in the city of Māhiṣmati.

एष वेगं समुद्रस्य प्रावृट्काले भजेत वै ।

क्रीडन्नैव सुखोद्भिन्नः प्रतिस्रोतो महीपतिः

॥ ३० ॥

The King Arjuna during rainy season, facing the flow of water used to enjoy the sports comfortably. When engaged in water sports with the women, in the river,

ललता क्रीडता तेन प्रतिस्रग्दाममालिनी ।

ऊर्मिभ्रुकुटिसंत्रासाच्चकिताऽभ्येति नर्मदा ॥ ३१ ॥

Narmadā shook with fear at his sight and becoming highly astonished, herself surrendered to him.

एको बाहुसहस्रेण वगाहे स महार्णवम् ।

करोत्युद्धृत्तवेगां तु नर्मदां प्रावृडुद्धृताम् ॥ ३२ ॥

He alone with his thousand arms, swelled it by punishing the oceanic water into it and increased it, as it increases in monsoon.

तस्य बाहुसहस्रेण क्षोभ्यमाणे महोदधौ ।

भवन्त्यतीव निश्चेष्टाः पातालस्था महासुराः ॥ ३३ ॥

The ocean having been thus agitated with his thousand arms was subdued by him. He extended his sea power so that the dwellers of Pātāla got in offensive and peaceful.

चूर्णीकृतमहावीचिलीनमीनमहातिमिम् ।

मारुताविद्धफेनौघमावर्ताक्षिसदुःसहम् ॥ ३४ ॥

He with his thousand arms churned the great ocean and in that process the small and big fish which were caught in the water waves were pounded and the foam that emerged out of the ocean made the whirlpools imbearable.

करोत्यालोडयन्नेव दोःसहस्रेण सागरम् ।

मन्दरक्षोभचकिता ह्यमृतोत्पादशङ्किताः ॥ ३५ ॥

At the same time, having been surprised with churning of the ocean in earlier times, getting apprehensive of the emerging of the nectar from the ocean,

तदा निश्चलमूर्धानो भवन्ति च महोरगाः ।
सायाह्ने कदलीखण्डा निर्वर्तस्तिमिता इव ॥ ३६ ॥

The hoods of the Nāgas became static as the wind becomes static in the evening making the banana leaves to be motionless.

एवं बद्ध्वा धनुर्ज्यायामुत्सिक्तं पञ्चभिः शरैः ।
लङ्कायां मोहयित्वा तु सबलं रावणं बलात् ॥ ३७ ॥

Similarly, Arjuna, once repeatedly going to Laṅkā confused Rāvaṇa with the shooting of five arrows. He overpowered him forcibly and bound him.

निर्जित्य बद्ध्वा चाऽऽनीय माहिष्मत्यां बबन्ध च ।
ततो गत्वा पुलस्त्यस्तु ह्यर्जुनं संप्रसादयन् ॥ ३८ ॥

With the string of his bow. Making him captive, he brought him in the city of Māhiṣmati. On hearing this, the Sage pulastya, reaching the,

मुमोच रक्षः पौलस्त्यं पुलस्त्येनेह सान्वितम् ।
तस्य बाहुसहस्रेण बभूव ज्यातलस्वनः ॥ ३९ ॥

City of Māhiṣmati pleased Arjuna in various ways. Then Arjuna, at the assurance of Pulastya released Rāvaṇa – the grandson of Pulastya.

युगान्ताभ्रसहस्रस्य आस्फोटस्त्वशनेरिव ।
अहो बत विधेर्वीर्यं भार्गवोऽयं यदाच्छिनत् ॥ ४० ॥

With the stringing of his bow with a thousand arms and such a terrific sound, was created by him, which was like the thunder of the thousands of the clouds at the time of dissolution.

तद्वै सहस्रं बाहूनां हेमतालवनं यथा ।
यत्राऽऽपवस्तु संक्रुद्धो ह्यर्जुनं शप्तवान् प्रभुः ॥ ४१ ॥

But his moves of the destiny are quite graceful, that Paraśurāma, born in the race of Bhṛgu, cut off all his arms like the creepers and shattered them.

यस्माद्वनं प्रदग्धं वै विश्रुतं मम हैहय ।

तस्मात्ते दुष्करं कर्म कृतमन्यो हरिष्यति

॥ ४२ ॥

The reason for this is that the sage Vasiṣṭha had once pronounced a curse on him saying :

“Oh Descendent of Haihaya, since you have reduced to ashes my favourite forest,

छित्त्वा बाहुसहस्रं ते प्रथमं तरसा बली ।

तपस्वी ब्राह्मणश्च त्वां स वधिष्यति भार्गवः

॥ ४३ ॥

Therefore someelse would bestow the reward on you for this misdeed. A valorous brāhmaṇa of the Bhṛgu race, being an ascetic will cut off a thousand of your arms and then shall severe your head”.

सूत उवाच— Sūta said :

तस्य रामस्तदा त्वासीन्मृत्युः शापेन धीमतः ।

वरश्चैव तु राजर्षेः स्वयमेव वृतः पुरा

॥ ४४ ॥

Oh Rṣis, because of that curse, Paraśurāma became the cause of his death no doubt but the royal sage had himself sought for such a boon.

तस्य पुत्रशतं त्वासीत्पञ्च तत्र महारथाः ।

कृतास्त्रा बलिनः शूरा धर्मात्मानो महाबलाः

॥ ४५ ॥

Oh King, Sāsraṛjuna had a hundred sons, but five of them were quite powerful.

शूरसेनश्च शूरश्च घृष्टः क्रोष्टुस्तथैव च ।

जयध्वजश्च वैकर्ता अवन्तिश्च विशांपते ॥ ४६ ॥

Besides them, his sons known as Śūrasena, Śūra, Dhṛṣṭa, Kroṣṭa and Jayadhwaja, Vaikarta and Avanti were quite valorous and well-versed in the archery.

जयध्वजस्य पुत्रस्तु तालजङ्घो महाबलः ।

तस्य पुत्रशतान्येव तालजङ्घा इति श्रुताः ॥ ४७ ॥

Besides being strong, devoted to dharma and immensely valorous. Tālajaṅgha was the son of Jayadhwaja, who had a hundred sons.

तेषां पञ्च कुलाः ख्याता हैहयानां महात्मनाम् ।

वीतिहोत्राश्च शार्याता भोजाश्चावन्तयस्तथा ॥ ४८ ॥

The race of Haihayas was divided in five parts and were known by the names Vītihotra, Śāryāta, Bhoja Avanti and Kuṇḍikera.

कुण्डिकेराश्च विक्रान्तास्तालजङ्घास्तथैव च ।

वीतिहोत्रसुतश्चापि आनर्तो नाम वीर्यवान् ।

दुर्जयस्तस्य पुत्रस्तु बभूवामित्रकर्शनः ॥ ४९ ॥

They were also known by the name Tālajaṅgha. The glorious sons of Vītihotra, became the ruler of Avarta – Gujarāth. His grandson was invincible who was the destroyer of the enemies.

सद्भावेन महाराज प्रजाधर्मेण पालयन् ।

कार्तवीर्यार्जुनो नाम राजा राजा बाहुसहस्रवान् ॥ ५० ॥

येन सागरपर्यन्ता धनुषा निर्जिता मही ।

यस्तस्य कीर्तयेन्नाम कल्यमुत्थाय मानवः ॥ ५१ ॥

न तस्य वित्तनाशः स्यान्नष्टं च लभते पुनः ।

कार्तवीर्यस्य यो जन्म कथयेदिह धीमतः ।

यथावत्स्विष्टपूतात्मा स्वर्गलोके महीयते

॥ ५२ ॥

The immensely intelligent, Sahasrājuna looked after the people with a religious mind. he had conquered the earth upto the ocean with the strength of his bow.

A person who getting up early in the morning recites his names, he does not have to face decline in the riches and in case it is already lost, it is resorted.

The person who narrates the story of the birth of Kārta-vīrya his soul gets purified and is praised in the heaven.

इति श्रीमात्स्ये महापुराणे सोमवंशे ययातिचरिते त्रिचत्वारिंशोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mātsya Mahāpurāṇam - Soma Vamśa - Yayāti Caritam
Adhyāya Forty three comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

Yayāti and wife Devayānī

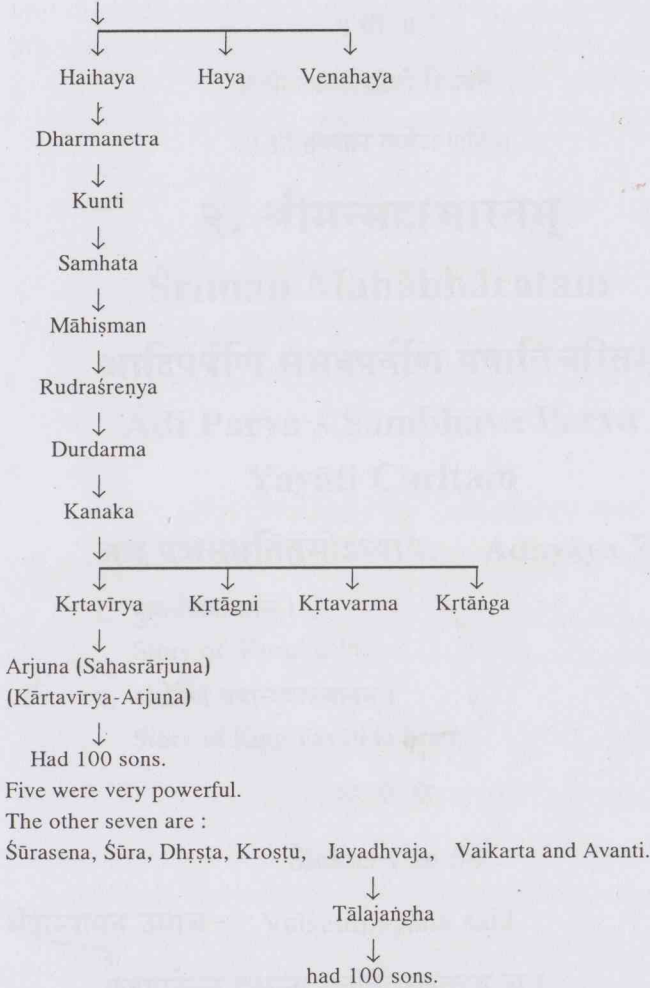
↓
Yadu

↓

↓ ↓ ↓ ↓ ↓
Sahasraji Krośa Nila Antika Laghu

↓
Śataji

↓



The clan of Yayāti had produced many many great kings and devoted Bhagawān Śrī Viṣṇu and many performed severe tapas and austerities.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

२. श्रीमन्महाभारतम्

Śrīman Mahābhārataṁ

आदिपर्वणि संभवपर्वणि ययातिचरितम्

Ādi Parva - Sambhava Parva

Yayāti Caritaṁ

अथ पञ्चसप्ततितमोऽध्यायः — Adhyāya 75

१. कुरुवंशकथनम् ।

Story of 'Kuru' caln.

२. संक्षेपेण ययात्युपाख्यानम् ।

Story of King Yayāti in brief.

* * *

Śloka 1 to 58

वैशम्पायन उवाच— Vaiśampāyana said :

प्रजापतेस्तु दक्षस्य मनोर्वैवस्वतस्य च ।

भरतस्य कुरो पूरोराजमीढस्य चानघ

॥ १ ॥

यादवानामिमं वंशं कौरवाणां च सर्वशः ।

तथैव भरतानां च पुण्यं स्वस्त्ययनं महत्

॥ २ ॥

धन्यं यशस्यमायुष्यं कीर्तयिष्यामि तेऽनघ ।

Oh sinless one, Prajāpati Dakṣa, Vaivaśvata Manu, Bharata, Kuru, Pūru, Ajamiḷa, Yādava and all the other kings of the Bharata race, Oh sinless King, I shall now recite the holy, illustrious and long life-bestowing histories of these great men. They were as effulgent as the sun and the great Ṛṣis.

तेजोविरुदिताः सर्वे महर्षिसमतेजसः ॥ ३ ॥

दश प्राचेतसः पुत्राः सन्तः पुण्यजनाः स्मृताः ।

मुखजेनाग्निना यैस्ते पूर्वं दग्धा महीरुहाः ॥ ४ ॥

Praceta had ten sons, who were all devoted to asceticism and they all possessed every virtue. They burnt with the fire of their mouth many medicinal plants.

तेभ्यः प्राचेतसो जज्ञे दक्षो दक्षादिमाः प्रजाः ।

सम्भूताः पुरुषव्याघ्र स हि लोकपितामहः ॥ ५ ॥

Oh best of King, from them was born Pracetas, Dakṣa and from Dakṣa sprang all creatures. Therefore, he was called the Grandsire.

वीरिण्या सह संगम्य दक्षः प्राचेतसो मुनिः ।

आत्मतुल्यानजनयत् सहस्रं संशितव्रतान् ॥ ६ ॥

The Ṛṣi Dakṣa, born of Pracetas, begot one thousand sons, uniting with Viriṇī; they were all of rigid vows like himself.

सहस्रसंख्यान् सम्भूतान् दक्षपुत्रांश्च नारदः ।

मोक्षमध्यापयामास सांख्यज्ञानमनुत्तमम् ॥ ७ ॥

Nārada taught these one thousand sons of Dakṣa the excellent philosophy of Sāṅkhya, the means of salvation.

ततः पश्चादशतं कन्याः पुत्रिका अभिसंदधे ।

प्रजापतिः प्रजा दक्षः सिसृक्षुर्जनमेजय ॥ ८ ॥

Oh Janamejaya, the Lord of creation Prajāpati Dakṣa, from the desire of creating more creatures, begot fifty daughters. He made them all his Putris.

ददौ दश स धर्माय कश्यपाय त्रयोदश ।

कालस्य नयने युक्ताः सप्तविंशतिमिन्दवे

॥ ९ ॥

He bestowed ten of his daughters on Dakṣa, thirteen on Kaśyapa and twenty seven on Candra who were all engaged in indicating time.

त्रयोदशानां पत्नीनां या तु दाक्षायणी वरा ।

मारीचः कश्यपस्त्वस्यामादित्यान् समजीजनत् ॥ १० ॥

इन्द्रादीन् वीर्यसम्पन्नान् विवस्वन्तमथापि च ।

विवस्वतः सुतो जज्ञे यमो वैवस्वतः प्रभुः ॥ ११ ॥

Kaśyapa, the son of Marīcī, begot on his wife, the daughter of Dakṣa, who was the eldest among his thirteen wives, Āditya, the greatly effulgent celestial, Indra, being at their head and Vaivaśvata also, Vaivaśvata's son was born Yama, the great lord.

मार्तण्डस्य मनुर्धीमानजायत सुतः प्रभुः ।

यमश्चापि सुतो जज्ञे ख्यातस्तस्यानुजः प्रभुः ॥ १२ ॥

Mārtāṇḍa (Vaivaśvata) begot another son who was gifted with great intelligence and was called Manu. Yama was his younger brother.

धर्मात्मा स मनुर्धीमान् यत्र वंशः प्रतिष्ठितः ।

मनोर्वशो मानवानां ततोऽयं प्रथितोऽभवत् ॥ १३ ॥

Manu was greatly wise and virtuous; he became the progenitor of a race. The offspring of Manu were called Mānavas, (human beings).

ब्रह्मक्षत्रादयस्तस्मान्मनोजातास्तु मानवाः ।

ततोऽभवन् महाराज ब्रह्म क्षत्रेण संगतम् ॥ १४ ॥

It was from Manu that all men, including Brāhmaṇas, Kṣatriyas and others have been born. Oh great King, the Brāhmaṇas and kṣatriyas were subsequently united.

ब्राह्मणा मानवास्तेषां साङ्गं वेदमधारयन् ।

वेनं धृष्णुं नरिष्यन्तं नाभागेक्ष्वाकुमेव च ॥ १५ ॥

कारुषमथ शर्यातिं तथा चैवाष्टमीमिलाम् ।

पृषध्रं नवमं प्राहुः क्षत्रधर्मपरायणम् ॥ १६ ॥

नाभागारिष्टदशमान् मनोः पुत्रान् प्रचक्षते ।

पञ्चाशत् तु मनोः पुत्रास्तथैवान्येऽभवन् क्षितौ ॥ १७ ॥

Those sons of Manu, who were Brāhmaṇas, became devoted to the study of the Vedas, Vena, Dhṛṣṇu, Nariśyanta, Nābhāga, Ikṣvāku, Kārūṣa and Śaryāti, the eight a daughter, named Ilā the ninth Prṣadhara, who was gifted with all the virtues of kṣatriyas. Nābhāgarīṣṭa was the tenth son of Dakṣa. Besides these, Manu had fifty other sons on earth.

अन्योन्यभेदात् ते सर्वे विनेशुरिति नः श्रुतम् ।

पुरूरवास्ततो विद्वानिलायां समपद्यत ॥ १८ ॥

We have heard, they all perished quarrelling with one another. The learned Purūravā was born of Ilā.

सा वै तस्याभवन्माता पिता चैवेति नः श्रुतम् ।

त्रयोदश समुद्रस्य द्वीपानश्चन् पुरूरवाः ॥ १९ ॥

We have heard that Ilā was both the father and the mother of Purūravā. He had sway over thirteen islands of the sea.

अमानुषैर्वृतः सत्त्वैर्मानुषः सन् महायशाः ।

विप्रैः स विग्रहं चक्रे वीर्योन्मत्तः पुरुरवाः ॥ २० ॥

जहार च स विप्राणां रत्नान्युत्क्रोशतामपि ।

Though he was a human being, yet he remained always surrounded by superhuman companions, Purūravā, intoxicated with the pride of power which he possessed, quarrelled with the Brāhmaṇas, caring little for their anger. He robbed them of their wealth.

सनत्कुमारस्तं राजन् ब्रह्मलोकादुपेत्य ह ॥ २१ ॥

अनुदर्श ततश्चक्रे प्रत्यगृह्णान्न चाप्यसौ ।

ततो महर्षिभिः क्रुद्धैः सद्यः शप्तो व्यनश्यत ॥ २२ ॥

Seeing this, Sanatkumara came from the region of Brahmā and gave him good counsel, which he did not accept. Thereupon, the wrath of the great Ṛṣis was excited and the King, who was intoxicated with the pride of power and who lost his reason, was immediately killed by their curse.

लोभान्वितो बलमदान्नष्टसंज्ञो नराधिपः ।

स हि गन्धर्वलोकस्थानुर्वश्या सहितो विराट् ॥ २३ ॥

आनिनाय क्रियार्थेऽग्नीन् यथावद् विहितांस्त्रिधा ।

षट् सुता जज्ञिरे चैलादायुर्धीमानमावसुः ॥ २४ ॥

दृढायुश्च वनायुश्च शतायुश्चोर्वशीसुताः ।

नहुषं वृद्धशर्माणं रजिं गयमनेनसम् ॥ २५ ॥

स्वर्भान्वीसुतानेतानायोः पुत्रान् प्रचक्षते ।

आयुषो नहुषः पुत्रो धीमान् सत्यपराक्रमः ॥ २६ ॥

This King (Purūravā) brought from the region of the Gandharvas, three kinds of fire for sacrificial purposes with the Apsarā Ūrvaśī. He begot six sons on Ūrvaśī, namely Āyu, Dhīmān, Amāvasu, Dr̥dhāyu, Vanāyu and Śatāyu. It is said that Ayu begot on the daughter of Svarbhānu five sons, namely Nahuṣa, Vṛddhaśarma, Rāji, Gaya and Anenas. Of all the sons of Ayu, Nahuṣa was exceedingly intelligent and powerful.

राज्यं शशास सुमहद् धर्मेण पृथिवीपते ।

पितृन् देवान् ऋषीन् विप्रान् गन्धर्वोरगराक्षसान् ॥ २७ ॥

नहुषः पालयामास ब्रह्मक्षत्रमथो विशः ।

स हत्वा दस्युसंघातान् ऋषीन् कर्मदापयत् ॥ २८ ॥

Oh King, He ruled his kingdom with great virtue. King Nahuṣa equally supported the Pitṛs, the Devas, the Ṛṣis, the Gandharvas, the Nāgas, the Rākṣasas, the Brāhmaṇas, the Kṣatriyas and the Vaiśyas. He suppressed all the robbers with a mighty hand; he made them pay tribute to the Ṛṣis.

During his kingdom time powerful Nahuṣa carried them on the back of Ṛṣis. Beating the very dwellers of heaven with his beauty, his asceticism, his prowess and energy, he ruled the earth, as if he was Indra himself. Nahuṣa begot six sweet-speeched sons, namely, Yati, Yayāti, Samyāti, Āyāti, Ayati and Dhruva. Yati adopted asceticism and became a great Ṛṣi like Brahmā himself.

ययातिर्नहुषः सम्राडासीत् सत्यपराक्रमः ।

स पालयामास महीमीजे च बहुभिर्मखैः ॥ ३२ ॥

अतिभक्त्या पितृन् अर्चन् देवांश्च प्रयतः सदा ।

अन्वगृह्णात् प्रजाः सर्वा ययातिरपराजितः ॥ ३३ ॥

तस्य पुत्रा महेष्वासाः सर्वैः समुदिता गुणैः ।

देवयान्यां महाराज शर्मिष्ठायां च जज्ञिरे ॥ ३४ ॥

Yayāti became greatly virtuous. He ruled over the whole earth; he performed many sacrifices; he worshipped the Pitṛs with great reverence and showed a great respect towards the celestial. He showed great kindness and favour to all his subjects and he was never defeated by any foe. His sons were all great bow-men and were gifted with all accomplishments.

देयान्यामजायेतां यदुस्तुर्वसुरेव च ।

द्रुह्युश्चानुश्च पूरुश्च शर्मिष्ठायां च जज्ञिरे

॥ ३५ ॥

Oh great King, they were born of Devyāni and Śarmiṣṭhā, his too wives. From Devyāni were born Yadu and Turvasu. From Śarmiṣṭhā were born Druhyu, Anu and Pūru.

स शाश्वतीः समा राजन् प्रजा धर्मेण पालयन् ।

जरामार्च्छन् महाघोरां नाहुषो रूपनाशिनीम्

॥ ३६ ॥

Oh King, after ruling his subjects with virtue for a long time. The son of Nahuṣa (Yayāti) was attacked by the terrible old age which destroyed his personal beauty.

जराभिभूतः पुत्रान् स राजा वचनमब्रवीत् ।

यदुं पूरुं तुर्वसुं च द्रुह्युं चानुं च भारत

॥ ३७ ॥

Having been thus attacked by old age, the King thus addressed his sons, namely Yadu, Pūru, Turvasu, Druhyu and Anu.

यौवनेन चरन् कामान् युवा युवतिभिः सह ।

विहर्तुमहमिच्छामि साह्यं कुरुत पुत्रकाः

॥ ३८ ॥

“Oh Dear sons, I wish to be young and desire to pass my time with young women. Help me in this”.

तं पुत्रो दैवयानेयः पूर्वजो वाक्यमब्रवीत् ।

किं कार्यं भवतः कार्यमस्माकं यौवनेन ते

॥ ३९ ॥

His eldest son, born of Devayāni said, "Why do you require ? Do you want to have our youth ?"

ययातिरब्रवीत् तं वै जरा मे प्रतिगृह्यताम् ।

यौवनेन त्वदीयेन चरेयं विषयानहम्

॥ ४० ॥

Yayāti replied, "Accept my old age". I would then enjoy myself with your youth.

यजतो दीर्घसत्रैर्मे शापाच्चोशनसो मुनेः ।

कामार्थः परिहीणोऽयं तप्येयं तेन पुत्रकाः

॥ ४१ ॥

During a long sacrifice, I was cursed by the Ṛṣi Uśanas and therefore, thus I have lost all my powers of enjoying sensual pleasures. Oh sons, I shall enjoy myself with your youth.

मामकेन शरीरेण राज्यमेकः प्रशास्तु वः ।

अहं तन्वाभिनवया युवा काममवाप्नुयाम्

॥ ४२ ॥

(Therefore), take any of you my decrepitude and rule the kingdom with my body. I would then enjoy myself with a renovated youthful body.

ते न तस्य प्रत्यगृह्णन् यदुप्रभृतयो जराम् ।

तमब्रवीत् ततः पूरुः कनीयान् सत्यविक्रमः

॥ ४३ ॥

राजंश्चराभिनवया तन्वा यौवनगोचरः ।

अहं जरां समादाय राज्ये स्थास्यामि तेऽऽज्ञया

॥ ४४ ॥

Yadu and other sons did not agree to take upon them his old age. Thereupon, his youngest son, the virtuous and powerful Pūru said : "Oh King, enjoy again with a renovated body and returned youth. I shall take upon me your old age and I shall rule the Kingdom at your command".

एवमुक्तः स राजर्षिस्तपोवीर्यसमाश्रयात् ।

संचारयामास जरां तदा पुत्रे महात्मनि

॥ ४५ ॥

Thus being addressed, the royal sage (Yayāti) transferred his old age on his high souled son (Pūru) with his power of asceticism.

पौरवेणाथ वयसा राजा यौवनमास्थितः ।

यायातेनापि वयसा राज्यं पूरुरकारयत्

॥ ४६ ॥

The King again became a young man with the youth of Pūru; and Pūru with the old age of his father upon him ruled the Kingdom.

ततो वर्षसहस्राणि ययातिरपराजितः ।

स्थितः स नृपशार्दूलः शार्दूलसमविक्रमः

॥ ४७ ॥

Even when one thousand years had thus passed away, Yayāti, the best of kings, the invincible hero, remained as strong and powerful as a tiger.

ययातिरपि पत्नीभ्यां दीर्घकालं विहृत्य च ।

विश्वाच्या सहितो रेमे पुनश्चैत्ररथे वने

॥ ४८ ॥

He enjoyed for a long time the sweet company of his two wives. He enjoyed with (Apsarā) Viśvāci in the gardens of Citraratha (Gandharva King).

नाध्यगच्छत् तदा तृप्तिं कामानां स महायशः ।

अवेत्य मनसा राजन्निमां गाथां तदा जगौ

॥ ४९ ॥

That illustrious man had not his desires satiated even after this. Thereupon, the King remembered the following words of the Purāṇa.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मव भूय एवाभिवर्धते

॥ ५० ॥

“One’s desires are never satiated with enjoyments. On the other hand, with indulgence they flame up like the sacrificial fire with ghee poured into it.”

पृथिवी रत्नसम्पूर्णा हिरण्यं पशवः स्त्रियः ।
नालमेकस्य तत् सर्वमिति मत्त्वा शमं ब्रजेत् ॥ ५१ ॥

Even if one enjoys the whole earth, with its wealth, its diamonds, gold, animals and women, still his desires will not be satiated.

यदा न कुरुते पापं सर्वभूतेषु कर्हिचित् ।
कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा ॥ ५२ ॥

It is only when a man does not commit a sin in thought, deed or word in respect of any living creatures, it is then that he attains to the purity of Brahṁā.

यदा चायं न बिभेति यदा चास्मान्न बिभ्यति ।
यदा नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा ॥ ५३ ॥

When a man fears nothing and when he is feared by none, when he desires for nothing and when he injures none, it is then that he attains to the purity of Brahṁā”.

इत्यवेक्ष्य महाप्राज्ञः कामानां फल्गुतां नृप ।
समाधाय मनो बुद्ध्या प्रत्यगृह्णाज्जरां सुतात् ॥ ५४ ॥

The greatly wise King, seeing this and having been satisfied that one's desires are never satiated, received back his old age from his son.

दत्त्वा च यौवनं राजा पूरुं राज्येऽभिषिच्य च ।
अतुप्त एव कामानां पूरुं पुत्रमुवाच ह ॥ ५५ ॥

Though his desires were not satiated, he gave back his youth to his son Pūru and installed him on the throne saying :

त्वया दायादवानस्मि त्वं मे वंशकरः सुतः ।
पौरवो वंश इति ते ख्यातिं लोके गमिष्यति ॥ ५६ ॥

“From you my race would continue. You are my true son and heir. My race will be known in the world after your name”.

वैशम्पायन उवाच— Vaiśampāyana said :

ततः स नृपशार्दूल पूरुं राज्येऽभिषिच्य च ।
 ततः सुचरितं कृत्वा भृगुतुङ्गे महातपाः ॥ ५७ ॥
 कालेन महता पश्चात् कालधर्ममुपेयिवान् ।
 कारयित्वा त्वनशनं सदारः स्वर्गमाप्तवान् ॥ ५८ ॥

That best of kings, (Yayāti), having installed Pūru on the throne went to the mount Bhṛgu to become a great ascetic. After many years he succumbed to the inevitable influence of Time. Observing the vow of fasting, he ascended heaven with his wives.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते
 पञ्चसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhārata - Ādi Parva - Sambhava Parva- Yayāti Caritam
 Adhyāya Seventy five comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ षट्सप्ततितमोऽध्यायः – Adhyāya 76

१. ययात्युपाख्यानप्रारंभः ।
 Being of the history relating Yayāti.
२. संजीविनीविद्यालभार्थं देवैः शुक्रसमीपे कचस्य प्रेषणम् ।
 To gain the benefit of ‘Saṁjivinī’ Vidyā Devas send Kaca near to Śukrācārya.
३. कचस्य शिष्यत्वेनाङ्गीकारः ।
 Kaca was accepted as a Śiṣya.

४. दैत्यैः हतस्य कचस्योपजीवनम् ।

Daityas killed Kaca, but he was brought to life again.

५. दैत्यैर्भस्मीकृत्य तन्मिलितसुराद्वारा स्वकुक्षिं प्रापितस्य कचस्य शुक्रेण विद्यादानपूर्वकमुज्जीवनम् ।

Daityas again burnt Kaca and made him to enter the belly of Śukrācārya. Śukra again gave dāna of Vidyā and brought back to life.

६. शुक्रेण सुरापाननिषेधः ।

Śukra condemned the drink of liquor.

* * *

Ślokas 1 to 72

जनमेजय उवाच— Janamejaya said :

ययातिः पूर्वजोऽस्माकं दशमो यः प्रजापतेः ।

कथं स शुक्रतनयां लेभे परमदुर्लभाम् ॥ १ ॥

एतदिच्छाम्यहं श्रोतुं विस्तरेण तपोधन ।

आनुपूर्व्या च मे शंस राज्ञो वंशकरान् पृथक् ॥ २ ॥

How did our ancestor (Yayāti) who was the tenth from Prajāpati, obtain the unobtainable daughter of Śukra ? Oh great ascetic, I desire to hear this in detail. Tell me also separately the account of those kings who were the founders of dynasties.

वैशम्पायन उवाच— Vaisampāyana said :

ययातिरासीन्वृषतिर्देवराजसमद्युतिः ।

तं शक्रवृषपर्वाणौ वव्राते वै यथा पुरा ॥ ३ ॥

तत् तेऽहं सम्प्रवक्ष्यामि पृच्छते जनमेजय ।

देवयान्याश्च संयोगं ययातेर्नाहुषस्य च ॥ ४ ॥

Oh Janamejaya, the King Yayāti was as effulgent as Indra himself. I shall tell you in reply to your question how Śukra and Vṛṣaparvā bestowed (on the King) their daughters in due rites and I shall specially narrate how the union of the Nāhuṣa, took place with Devayānī.

सुराणामसुराणां च समजायत वै मिथः ।

ऐश्वर्यं प्रति संघर्षस्त्रैलोक्ये सचराचरे

॥ ५ ॥

In the days of yore, great battles were often fought between the Devas and the Asuras for the sovereignty over the three worlds.

जिगीषया ततो देवा वव्रिरेऽऽङ्गिरसं मुनिम् ।

पौरोहित्येन याज्यार्थं काव्यं तूशनसं परे

॥ ६ ॥

ब्राह्मणौ तावुभौ नित्यममन्योन्यस्पर्धिनौ भृशम् ।

तत्र देवा निजघ्नुर्यान् दानवान् युधि संगतान्

॥ ७ ॥

तान् पुनर्जीवयामास काव्यो विद्याबलाश्रयात् ।

ततस्ते पुनरुत्थाय योधयांचक्रिरे सुरान्

॥ ८ ॥

From the desire of securing victory, the celestial appointed the Ṛṣi who was the son of Ṇgīrasa (Bṛhaspatī) as their priest to conduct their sacrifices; and their opponents appointed Uśanas (Śukra) as their priest for the same purpose. There was much boastful rivalry between these two Brāhmaṇas. All those Dānavas that were killed in battle by the devas, were revived by that sage (Śukra) with the power of his knowledge; and they, thus being made alive, fought again with the celestial.

असुरास्तु निजघ्नुर्यान् सुरान् समरमूर्धनि ।

न तान् संजीवयामास बृहस्पतिरुदारधीः

॥ ९ ॥

The Asuras also killed many devas, but the greatly learned Bṛhaspatī could not revive them.

न हि वेद स तां विद्यां यां काव्यो वेत्ति वीर्यवान् ।

संजीविनीं ततो देवा विषादमगमन् परम् ॥ १० ॥

He did not know the science of Sañjivinī (giving life to the dead) which the greatly powerful Ṛṣi (Śukra) knew very well. The celestial were, therefore, very sorry.

ते तु देवा भयोद्विग्नाः काव्यादुशनसस्तदा ।

ऊचुः कचमुपागम्य ज्येष्ठं पुत्रं बृहस्पतेः ॥ ११ ॥

Thereupon, the celestial, in great anxiety and in fear of the learned Uśanas, went to Kaca, the eldest son of Bṛhaspatī; and they spoke to him thus.

भजमानान् भजस्वास्मान् कुरु नः साह्यमुत्तमम् ।

या सा विद्या निवसति ब्राह्मणेऽमिततेजसि ॥ १२ ॥

“We ask for your protection, we worship you. Help us in a work which we consider as very important. The knowledge of that science which is known to that Brāhmaṇa of immeasurable prowess. Śukra, must be obtained by you as soon as possible. You will then be a sharer with us in all sacrificial offerings. You shall find that brāhmaṇa (Śukra) in the court of (King) Vṛṣaparvā.

रक्षते दानवांस्तत्र न स रक्षत्यदानवान् ।

तमाराधयितुं शक्तो भवान् पूर्ववयाः कविम् ॥ १४ ॥

He always protects the Dānavas, but never the celestial, their opponents, you are younger than he and you are, therefore, able to revere him.

देवयानीं च दयितां सुतां तस्य महात्मनः ।

त्वमाराधयितुं शक्तो नान्यः कश्चन विद्यते ॥ १५ ॥

You can also adore Devayānī, the favourite daughter of that illustrious man. You are capable of conciliating them both. There is none else who can do it.

शीलदाक्षिण्यमाधुर्यैराचरेण दमेन च ।

देवयान्यां हि तुष्टायां विद्यां तां प्राप्स्यसि ध्रुवम् ॥ १६ ॥

“You are sure to obtain that knowledge (of Sañjivini from the Ṛṣi) by gratifying Devayānī with your conduct, liberality, sweetness and general behaviour”.

तथेत्युक्त्वा ततः प्रायाद् बृहस्पतिसुतः कचः ।

तदाभिपूजिता देवैः समीपे वृषपर्वणः ॥ १७ ॥

Having been thus addressed and worshipped by the celestial, he said, “Be it so”. He then went to the court of King Vṛṣaparvā.

स गत्वा त्वरितो राजन् देवैः सम्प्रेषितः कचः ।

असुरेन्द्रपुरे शुक्रं दृष्ट्वा वाक्यमुवाच ह ॥ १८ ॥

Oh King, having been thus sent by the celestial, Kaca soon came to the city of the King of the asuras; and seeing Śukra there, he thus addressed him :

ऋषेरङ्गिरसः पौत्रं पुत्रं साक्षाद् बृहस्पतेः ।

नाम्ना कचमिति ख्यातं शिष्यं गृह्णानु मां भवान् ॥ १९ ॥

“Reverend Sir, accept me as your disciple. I am the grandson of Ṛṣi Ṇgīrasa and the son of Bṛhaspati. I am known as Kaca by name.

ब्रह्मचर्यं चरिष्यामि त्वय्यहं परमं गुरौ ।

अनुमन्यस्व मां ब्रह्मन् सहस्रं परिवत्सरान् ॥ २० ॥

Accepting you as my great preceptor, I shall practise Brahmacharya for one thousand years. Therefore, command me.

शुक्र उवाच— Śukra said :

कच सुस्वागतं तेऽस्तु प्रतिगृह्णामि ते वचः ।

अर्चयिष्येऽहमर्च्यं त्वामर्चितोऽस्तु बृहस्पतिः ॥ २१ ॥

Oh Kaca, You are welcome, I accept your words, I shall treat you with regard, for by my doing it, Bṛhaspatī will be regarded.

वैशम्पायन उवाच— Vaiśampāyana said :

कचस्तु तं तथेत्युत्त्वा प्रतिजग्राह तद् व्रतम् ।

आदिष्टं कविपुत्रेण शुक्रेणोशनसा स्वयम् ॥ २२ ॥

Commanded by the son of Kavi, Uśanas, also called Śukra, Kaca said, "Be it so". And he took the vow he spoke of.

व्रतस्य प्राप्तकालं स यथोक्तं प्रत्यगृह्णत ।

आराधयन्नृपाध्यायं देवयानीं च भारत ॥ २३ ॥

नित्यमाराधयिष्यंस्तौ युवा यौवनगोचरे ।

गायन् नृत्यन् वादयंश्च देवयानीमतोषयत् ॥ २४ ॥

Oh descendant of the Bharata race, (Kaca) took the vow he had spoken of at the proper time and began to worship his preceptor (Śukra) and Devayānī. That youth (Kaca) daily gratified Devayānī who was also in her youth with singing, dancing and playing on various kinds of instruments.

स शीलयन् देवयानीं कन्यां सम्प्राप्तयौवनाम् ।

पुष्पैः फलैः प्रेषणैश्च तोषयामास भारत ॥ २५ ॥

Oh descendant of the Bharata race, he gratified that maiden, Devayānī, who was in her youth, with the presentations of flowers and fruits and serving her as an obedient servant.

देवयान्यपि तं विप्रं नियमव्रतधारणम् ।

गायन्ती च ललन्ती च रहः पर्यचरत् तथा ॥ २६ ॥

And Devayānī also, when they were alone, gratified that vow-observing youth (Kaca) with her songs and sweetness of manners.

पञ्चवर्षशतान्येवं कचस्य चरतो व्रतम् ।

तत्रातीयुरथो बुद्ध्वा दानवास्तं ततः कचम् ॥ २७ ॥

गा रक्षन्तं वने दृष्ट्वा रहस्येकममर्षिताः ।

जघ्नुर्बृहस्पतेर्द्वेषाद् विद्यारक्षार्थमेव च ॥ २८ ॥

When five hundreds years had thus passed away of his vow, the Dānavas came to know his intention. One day the Dānavas saw Kaca when he was tending (his preceptor's) kine. They then killed him out of the hatred they bore against Bṛhaspati and from the Desire of saving the knowledge of Sañjivinī.

हत्वा शालावृकेभ्यश्च प्रायच्छल्लवशः कृतम् ।

ततो गावो निवृत्तास्ता अगोपाः स्वं निवेशनम् ॥ २९ ॥

They hacked him to pieces and gave his body to be devoured by jackals and wolves. The kine returned to the fold without the cowherd (Kaca).

सा दृष्ट्वा रहिता गाश्च कचेनाभ्यागता वनात् ।

उवाच वचनं काले देवयान्यथ भारत ॥ ३० ॥

Oh descendant of the Bharata race, when Devayānī saw that the Kine had returned without Kaca, she spoke to her father thus :

देवयान्युवाच— Devayānī said :

आहुतं चाग्निहोत्रं ते सूर्यश्चास्तं गतः प्रभो ।

अगोपाश्चागता गावः कचस्तात न दृश्यते ॥ ३१ ॥

Oh sire, the Agnihotra (evening fire) is kindled, the Sun has also set. The Kine have come back without their cowherd. But Kaca is not to be seen.

व्यक्तं हतो मृतो वापि कचस्तात भविष्यति ।

तं विना न च जीवेयमिति सत्यं ब्रवीमि ते ॥ ३२ ॥

Oh father, it is evident, Kaca is either dead or killed. I tell you truly that I shall not live without him.

शुक्र उवाच— Śukra said :

अयमेहीति संशब्ध मृतं संजीवयाम्यहम् ।

ततः संजीविनीं विद्यां प्रयुज्य कचमाह्वयत् ॥ ३३ ॥

I will revive him by saying, “Come here”, Then with the help of the knowledge of Sañjivini, he summoned Kaca (to come to him).

भित्त्वाभित्त्वा शरीराणि वृकाणां स विनिर्गतः ।

आहूतः प्रादुरभवत् कचो हृष्टोऽथ विद्यया ॥ ३४ ॥

Having been thus summoned, Kaca appeared in joy, tearing the bodies of the wolves (that had devoured him).

कस्माच्चिरायितोऽसीति पृष्ठस्तामाह भार्गवीम् ।

समिधश्च कुशादीनि काष्ठभारं च भामिनि ॥ ३५ ॥

गृहीत्वा श्रमभारार्तो वटवृक्षं समाश्रितः ।

गावश्च सहिताः सर्वा वृक्षच्छायामुपाश्रिताः ॥ ३६ ॥

Having been asked by the daughter of Bhārgava, (Śukra) the reason of his delay, he said, “Oh Sweet lady, burdened with sacrificial wood and kuśa grass, I was coming towards the hermitage and feeling tired, I sat under a banian tree. All the kine also were staying under the shade of that tree.

असुरास्तत्र मां दृष्ट्वा कस्त्वमित्यभ्यचोदयन् ।

बृहस्पतिसुतश्चाहं कच इत्यभिविश्रुतः ॥ ३७ ॥

The Asuras, having seen me there, asked me, “Who are You ?” They heard my this reply, “I am Kaca, the son of Br̥haspati”.

इत्युक्तमात्रे मां हत्वा पेषीकृत्वा तु दानवाः ।

दत्त्वा शालावृकेभ्यस्तु सुखं जग्मुः स्वमालयम् ॥ ३८ ॥

As soon as I said this, those Dānavas killed me and having hacked my body to pieces, they gave it to jackals and wolves. They then went to their homes in joy.

आहूतो विद्यया भद्रे भार्गवेण महात्मना ।

त्वत्समीपमिहायातः कथंचित् समजीवितः ॥ ३९ ॥

“Oh amiable lady, summoned by the illustrious Bhārgava (your father), I have somehow or other come before you having been made alive”.

हतोऽहमिति चाचख्यौ पृष्ठो ब्राह्मणकन्यया ।

स पुनर्देवयान्योक्तः पुष्पाहारो यदृच्छया ॥ ४० ॥

वनं ययौ कचो विप्रो ददृशुर्दानवाश्च तम् ।

पुनस्तं पेषयित्वा तु समुद्राम्भस्यमिश्रयन् ॥ ४१ ॥

On another occasion, the Brāhmaṇa Kaca at the request of Devayānī, went into the forest to collect flowers and when he was freely roaming there, he was again seen by the Dānavas. They again killed him, (pounded him to powders) and mixed him with the waters of the ocean.

चिरं गतं पुनः कन्या पित्रे तं संन्यवेदयत् ।

विप्रेण पुनराहूतो विद्यया गुरुदेहजः ।

पुनरावृत्य तद् वृत्तं न्यवेदयत् तद् यथा ॥ ४२ ॥

Finding him again late in coming home, that maiden again told her father what had happened. Having been again summoned by that Brāhmaṇa (Śukra) to come home, Kaca appeared before the daughter of his preceptor. He again repeated to her all that had happened to him.

ततस्तृतीयं हत्वा तं दग्ध्वा कृत्वा च चूर्णशः ।

प्रायच्छन् ब्राह्मणायैव सुरायामसुरास्तदा ॥ ४३ ॥

They killed him for the third time. And having reduced him to ashes by burning, they mixed those ashes with the wine which they offered to the brāhmaṇa (Śukra).

देवयान्यथ भूयोऽपि पितरं वाक्यमब्रवीत् ।

पुष्पाहारः प्रेषणकृत् कचस्तात न दृश्यते ॥ ४४ ॥

Devayānī again spoke to her father thus, “Oh father, Kaca was sent to gather flowers, but he is not to be seen.

व्यक्तं हतो मृतो वापि कचस्तात भविष्यति ।

तं विना न च जीवेयं कचं सत्यं ब्रवीमि ते ॥ ४५ ॥

It is evident, Kaca is either dead or killed. I tell you truly, I shall not live without him”.

शुक्र उवाच— Śukra said :

बृहस्पतेः सुतः पुत्रि कचः प्रेतगतिं गतः ।

विद्यया जीवितोऽप्येवं हन्यते करवाणि किम् ॥ ४६ ॥

मैवं शुचो मा रुद देवयानि

न त्वाद्दृशी मर्त्यमनुप्रशोचते ।

यस्यास्तव ब्रह्म च ब्राह्मणाश्च

सेन्द्रा देवा वसवोऽथाश्विनौ च ॥ ४७ ॥

सुरद्विषश्चैव जगच्च सर्व-

मुपस्थाने सन्नमन्ति प्रभावात् ।

अशक्योऽसौ जीवयितुं द्विजातिः

संजीवितो बध्यते चैव भूयः ॥ ४८ ॥

Oh daughter, the son of Br̥haspatī, Kaca has gone to the land of the Dead. Though again and again revived by my knowledge, he is often killed. What shall I do ? Oh Devayānī, do not grieve, do not weep. One like you should not grieve for one who is mortal. You are worshipped by Brahmā, by Brāhmaṇas, the celestial with (their King) Indra, the Vaus, the Aśvins, the Asuras and by the whole universe. It is impossible to keep him alive. for every time I revive him he is killed (by the Dānavas).

देवयान्युवाच— Devayānī said :

यस्याङ्गिरा बृद्धतमः पितामहो
 बृहस्पतिश्चापि पिता तपोनिधिः ।
 ऋषेः पुत्रं तमथो वापि पौत्रं
 कथं न शोचेयमहं न रुद्याम् ॥ ४९ ॥

Why should I not grieve and weep for Kaca, whose grandfather is old Aṅgīrasa himself and whose father is the great ascetic Br̥haspatī, who is the grandson of a Ṛṣi and the son of a Ṛṣi.

स ब्रह्मचारी च तपोधनश्च
 सदोत्थितः कर्मसु चैव दक्षः ।
 कचस्य मार्गं प्रतिपत्स्ये न भोक्ष्ये
 प्रियो हि मे तात कचोऽभिरूपः ॥ ५० ॥

He himself is a Brahmacāri and an ascetic; he is always wakeful in every work. Oh father, I shall starve and follow the way on which Kaca has gone. The handsome Kaca is dear to me.

वैशम्पायन उवाच— Vaisampāyana said :

स पीडितो देवयान्या महर्षिः
 समाह्वयत् संरम्भाच्चैव काव्यः ।

असंशयं मामसुरा द्विषन्ति

ये मे शिष्यानागतान् सूदयन्ति ॥ ५१ ॥

The great Ṛṣi (Śukra), the son of Kavi, being much offered by Devayani's words, cried in anger, "Asuras certainly want to injure me, for they killed my disciple living with me.

अब्राह्मणं कर्तुमिच्छन्ति रौद्रा-

स्ते मां यथा व्यभिचरन्ति नित्यम् ।

अप्यस्य पापस्य भवेदिहान्तः

कं ब्रह्महत्या न दहेदपीन्द्रम् ॥ ५२ ॥

These followers of Rudra (Asuras) want to make me a non-Brāhmaṇa by making me participate in their crimes of killing Brāhmaṇas. The crime of killing a Brāhmaṇa even burns Indra. This crime has a terrible end".

गुरोर्हि भीतो विद्यया चोपहृतः

शनैर्वाक्यं जठरे व्याजहार ।

Having said this, he summoned Kaca, but being afraid of his preceptor's safety, he feebly replied from within the stomach of Śukra.

वैशम्पायन उवाच— Vaiśampāyana said :

तमब्रवीत् केन पथोपनीत-

स्त्वं चोदरे तिष्ठसि ब्रूहि विप्र ॥ ५३ ॥

Śukra then asked him, "Oh Brāhmaṇa, how have you entered my stomach. Tell me truth".

कच उवाच— Kaca said :

तव प्रसादान्न जहाति मां स्मृतिः

स्मरामि सर्वं यच्च यथा च वृत्तम् ।

न त्वेवं स्यात् तपसः संक्षयो मे

ततः क्लेशं घोरमिमं सहामि

॥ ५४ ॥

By your grace my memory has not left me. I recollect everything that had happened not been destroyed. Therefore, I am capable of bearing this insufferable pain.

असुरैः सुरायां भवतोऽस्मि दत्तो

हत्वा दग्ध्वा चूर्णयित्वा च काव्य ।

ब्राह्मी मायां चासुरीं विप्र मायां

त्वयि स्थिते कथमेरातिवर्तेत्

॥ ५५ ॥

Oh son of Kavi, I was killed by the Asuras; my body was burnt and reduced to ashes and I was then given to you with your wine. Oh Brāhmaṇa, when you are present, how is possible for the Asura Māyā (the power of the Asuras) to overcome the Brāhma-Māyā (the power of the Brāhmaṇas).

शुक्र उवाच— Śukra said :

किं ते प्रियं करवाण्यद्य वत्से

वधेन मे जीवितं स्यात् कचस्य ।

नान्यत्र कुक्षेर्मम भेदनेन

दृश्येत् कचो मद्रतो देवयानि

॥ ५६ ॥

Oh Devayānī, what good can I do to you ? Kaca's life can be revived only with my death. Kaca is within me. There is no other way of his coming out, except by ripping open my stomach.

देवयान्युवाच— Devayānī said :

द्वौ मां शोकावग्निकल्पौ दहेतां

कचस्य नाशस्तव चैवोपघातः ।

कचस्य नाशो मम नास्ति शर्म

तवोपघाते जीवितुं नास्मि शक्ता ॥ ५७ ॥

Both the shocks will burn me like fire. The death of Kaca and that of yours are both same to me. The death of Kaca will kill me. If you die, I shall not be able to bear life.

शुक्र उवाच— Śukra said :

संसिद्धरूपोऽसि बृहस्पतेः सुत

यत् त्वां भक्तं भजते देवयानी ।

विद्यामिमां प्राप्नुहि जीविनीं त्वं

न चेदिन्द्रः कचरूपी त्वमद्य ॥ ५८ ॥

Oh son of Bṛhaspatī, You are crowned with success, when Devayānī adores you so much. If you are not Indra in the guise of Kaca, today, accept, I give you the science of reviving life.

न निवर्तेत् पुनर्जीवन् कश्चिदन्यो ममोदरात् ।

ब्राह्मणं वर्जयित्वैकं तस्माद् विद्यामवाप्नुहि ॥ ५९ ॥

None can come out alive from my stomach. A Brāhmaṇa, however, must not be killed. Therefore, accept the knowledge I teach you.

पुत्रो भूत्वा भावय भावितो मा-

मस्मद्देहादुपनिष्क्रम्य तात ।

समीक्षेथा धर्मवतीमवेक्षां

गुरोः सकाशात् प्राप्य विद्यां सविद्यः ॥ ६० ॥

Come to life again as my son. Possessed of the knowledge I teach you and being again revived by me, Oh child, take care that you act with gratitude when you come out of my stomach.

वैशम्पायन उवाच— Vaisampāyana said :

गुरोः सकाशात् समवाप्य विद्यां

भित्त्वा कुक्षिं निर्विचक्राम विप्रः ।

कचोऽभिरूपस्तत्क्षणाद् ब्राह्मणस्य

शुक्लात्यये पौर्णमास्यामिवेन्दुः ॥ ६१ ॥

Receiving the knowledge (of reviving life) from his preceptor, the handsome Kaca ripped open the stomach (of Śukra) and came out like the moon on the evening of the full-moon night.

दृष्ट्वा च तं पतितं ब्रह्मराशि-

मुत्थापयामास मृतं कचोऽपि ।

विद्यां सिद्धां तामवाप्याभिवाद्य

ततः कचस्तं गुरुमित्युवाच ॥ ६२ ॥

Seeing the remains of his preceptor lying like a heap of ascetic virtues and learning, Kaca revived him with the knowledge he had received. He then spoke to the preceptor thus :

यः श्रोत्रयोरमृतं सन्निषिञ्चेद्

विद्यामविद्यस्य यथा ममायम् ।

तं मन्येऽहं पितरं मातरं च

तस्मै न दुह्येत् कृतमस्य जानन् ॥ ६३ ॥

“I regard him, who pours the Ambrosia of knowledge into one’s ears, as you have done to me who was devoid of knowledge, both as my father and as my mother. He who has gratitude can never injure his preceptor.

ऋतस्य दातारमनुत्तमस्य

निधिं निधीनामपि लब्धविद्याः ।

ये नाद्रियन्ते गुरुमर्चनीयं
पापाँल्लोकांस्ते ब्रजन्त्यप्रतिष्ठाः ॥ ६४ ॥

Those that, having acquired knowledge, injure their preceptor who is an object of adoration, who is the giver of knowledge and who is the most precious of all precious objects on earth, become hated on earth and finally go to the regions of the sinful.

वैशम्पायन उवाच— Vaisampāyana said :

सुरापानाद् वञ्चनां प्राप्य विद्वान्
संज्ञानाशं चैव महातिघोरम् ।
दृष्ट्वा कचं चापि तथाभिरूपं
पीतं तदा सुरया मोहितेन ॥ ६५ ॥

समन्युरुत्थाय महानुभाव-
स्तदोशना विप्रहितं चिकीर्षुः ।
सुरापानं प्रति संजातमन्युः
काव्यः स्वयं वाक्यमिदं जगाद ॥ ६६ ॥

Having been deceived while under the influence of wine and remembering the terrible consequences of drink and the total loss of consciousness, the result of it and seeing before him the handsome Kaca whom he had drink with the wine whole intoxicated, (the learned Śukra), with the wish of effecting a reform in the manner of the Brāhmaṇas, rose from the ground in anger and spoke thus :

यो ब्राह्मणोऽद्यप्रभृतीह कश्चि-
न्मोहात् सुरां पास्यति मन्दबुद्धिः ।
अपेतधर्मा ब्रह्महा चैव स स्या-
दस्मिँल्लोके गर्हितः स्यात् परे च ॥ ६७ ॥

“That wretched Brāhmaṇa, who being unable to resist the temptation, will drink liquor from this day, shall be considered as to have committed the sin of slaying a Brāhmaṇa and he shall be hated both in this and in the other world.

मया चैतां विप्रधर्मोक्तिसीमां

मर्यादां वै स्थापितां सर्वलोके

सन्तो विप्राः शुश्रुवांसो गुरुणां

देवा लोकाश्चोपशृण्वन्तु सर्वे ॥ ६८ ॥

I set this limit to the conduct of the Brāhmaṇas everywhere. Let this (my solemn words) be heard by the honest men, by the Brāhmaṇas, by the celestial and by those who regard their superiors”.

इतीदमुत्त्वा स महानुभाव-

स्तपोनिधीनां निधिरग्रमेयः ।

तान् दानवान् दैवविमूढबुद्धी-

निदं समाहूय वचोऽभ्युवाच ॥ ६९ ॥

Having said this, the illustrious Rṣi, the ascetic of ascetics, summoned the Dānavas who had been deprived of their good sense by Fate. He then told them.

आचक्षे वो दानवा बालिशाः स्थ

सिद्धः कचो वत्स्यति मत्सकाशे ।

संजीविनीं प्राप्य विद्यां महात्मा

तुल्यप्रभावो ब्राह्मणो ब्रह्मभूतः ॥ ७० ॥

“Oh foolish Dānavas, know that Kaca had obtained his wish. He will henceforth dwell with me. Having obtained the knowledge of Saṅjivinī, that illustrious Brāhmaṇa has become as powerful as Brahṁa himself”.

एतावदुत्त्वा वचनं विरराम स भार्गवः ।

दानवा विस्मयाविष्टाः प्रययुः स्वं निवेशनम् ॥ ७१ ॥

Having said this much, Bhārgava (Śukra) stopped. The Dānavas, being astonished, went away to their homes.

गुरुरुष्य सकाशे तु दशवर्षशतानि सः ।

अनुज्ञातः कचो गन्तुमियेष त्रिदशालयम् ॥ ७२ ॥

Kaca, after having lived with his preceptor for full one thousand years, prepared to go to the land of the celestial with the permission of his preceptor.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

षट्सप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mahābhārata - Ādi Parva - Sambhava Parva - Yayāti Caritam
Adhyāya Seventy six comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ सप्तसप्ततितमोऽध्यायः – Adhyāya 77

१. स्वपाणिग्रहणार्थं प्रार्थितवत्या देवयान्या कचस्य विवादः ॥

Devayānī requested Kaca to marry her and discussion by Kaca over this.

२. कचस्य देवयान्योः परस्परशापदानम् ॥

Mutual curse between Kaca and Devayānī.

* * *

Ślokas 1 to 23

वैशम्पायन उवाच— Vaiśampāyana said :

समावृतव्रतं तं तु विसृष्टं गुरुणा तदा ।
प्रस्थितं त्रिदशावासं देवयान्यब्रवीदिदम् ॥ १ ॥

ऋषेरङ्गिरसः पुत्र वृत्तेनाभिजनेन च ।
भ्राजसे विद्यया चैव तपसा च दमेन च ॥ २ ॥

When the period of his vow expired and when he was prepared to go to the land of the celestial, after having received the permission of his preceptor, Devayānī addressed him thus : “Oh the grandson of Ṛṣi Aṅgiraśa, you shine most brightly in conduct, in birth, in learning, in asceticism and in humility.

ऋषिर्यथाङ्गिरा मान्यः पितुर्मम महायशाः ।
तथा मान्यश्च पूज्यश्च मम भूयो बृहस्पतिः ॥ ३ ॥

As the Ṛṣi Aṅgiraśa is honoured by me illustrious father, so is (your father) Bṛhaspatī honoured and respected by me.

एवं ज्ञात्वा विजानीहि यद् ब्रवीमि तपोधन ।
व्रतस्थे नियमोपेत यथा वर्ताम्यहं त्वयि ॥ ४ ॥

Oh great ascetic, knowing this, hear what I say. You are aware of my behaviour towards you during the period of your vow.

स समावृतविद्यो मां भक्तां भजितुमर्हसि ।
गृहाण पाणिं विधिवन्मम मन्त्रपुरस्कृतम् ॥ ५ ॥

“Your vow is now over; You should now fix your affection on me who love you. Accept my hand with ordained rites and Mantras”.

कच उवाच— Kaca said :

पूज्यो मान्यश्च भगवान् यथा तव पिता मम ।

तथा त्वमनवद्याङ्गि पूजनीयतरा मम ॥ ६ ॥

You are an object of my respect and worship, as is your illustrious father. Oh lady of faultless features, You are an object of greater reverence to me (that your father).

प्राणेभ्योऽपि प्रियतरा भार्गवस्य महात्मनः ।

त्वं भद्रे धर्मतः पूज्या गुरुपुत्री सदा मम ॥ ७ ॥

You are the dearer that life to the high-souled Bhārgava. Oh amiable lady, you are ever worthy of my worship, as you are the daughter of my preceptor.

यथा मम गुरुर्नित्यं मान्यः शुक्रः पिता तव ।

देवयानि तथैव त्वं नैवं मां वक्तुमर्हसि ॥ ८ ॥

As your father Śukra, my preceptor, is ever honoured by me, so are you. Oh Devayānī, therefore, you should not speak to me thus.

देवयान्युवाच— Devayānī said :

गुरुपुत्रस्य पुत्रो वै न त्वं पुत्रश्च मे पितुः ।

तस्मात् पूज्यश्च मान्यश्च ममापि त्वं द्विजोत्तम ॥ ९ ॥

असुरैर्हन्यमाने च कच त्वय पुनः पुनः ।

तदाप्रभृति या प्रीतिस्तां त्वमद्य स्मरस्व मे ॥ १० ॥

Oh best of the twice born, you are the son of my preceptor's son, you are not the son of my father. Therefore, You are an object of my respect and worship. Oh Kaca, when the Asuras killed you again and again, you should recollect today the love I showed towards you.

सौहार्दे चानुरागे च वेत्थ मे भक्तिमुत्तमाम् ।

न मामर्हसि धर्मज्ञ त्यक्तुं भक्तामनागसम्

॥ ११ ॥

Oh virtuous man, remembering my love and affection for you and also my devoted regard for you, you should not abandon me without any faults.

कच उवाच— Kaca said :

अनियोज्ये नियोगे मां नियुनङ्क्षि शुभव्रते ।

प्रसीद सुभ्रु त्वं मह्यं गुरोर्गुरुतरा शुभे

॥ १२ ॥

यत्रोषितं विशालाक्षि त्वया चन्द्र निभानने ।

तत्राहमुषितो भद्रे कुक्षौ काव्यस्य भामिनि

॥ १३ ॥

भगिनी धर्मतो मे त्वं मैवं वोचः सुमध्यमे ।

सुखमस्म्युषितो भद्रे न मन्युर्विद्यते मम

॥ १४ ॥

Oh lady of virtuous vows, do not urge me into such a sinful course. Oh lady of fair eye-brows, be graceful to me. Oh amiable lady, you are an object of greater regard than my preceptor. Oh large-eyed lady, Oh lady of handsome face, Oh amiable maiden, the place the body of the son of Kavi, (Śukra) where you live, is also my abode. You are truly my sister. Oh slender-waisted lady. Oh amiable maiden, do not say so. We have most happily passed the days we have lived together. There is perfect good feeling now existing between us.

आपृच्छे त्वां गमिष्यामि शिवमाशंस मे पथि ।

अविरोधेन धर्मस्य स्मर्तव्योऽस्मि कथान्तरे ।

अप्रमत्तोत्थिता नित्यमाराधय गुरुं मम

॥ १५ ॥

I ask your leave to go away. Bless me so that good may come to my journey. Remember me in your conversations as one who

has not transgressed virtue. Serve my preceptor with readiness and singleness of heart.

देवयान्युवाच— Devayānī said :

यदि मां धर्मकामार्थे प्रत्याख्यास्यसि याचितः ।

ततः कच न ते विद्या सिद्धिमेषा गमिष्यति ॥ १६ ॥

If you refuse to make me your wife, solicited by me as I do, Oh Kaca, (indeed I say) your knowledge will bear no fruits.

कच उवाच— Kaca said :

गुरुपुत्रीति कृत्वाऽहं प्रत्याचक्षे न दोषतः ।

गुरुणा चाननुज्ञातः काममेवं शपस्व माम् ॥ १७ ॥

I refused to comply with your request, because you are my preceptor's daughter. (I did not refuse you) for any fault of yours. My preceptor also had not issued any command regarding this matter. Curse me if it pleases you.

आर्षं धर्मं ब्रुवाणोऽहं देवयानि यथा त्वया ।

ज्ञातो नाहोऽस्मि शापस्य कामतोऽद्य न धर्मतः ॥ १८ ॥

तस्माद् भवत्या यः कामो न तथा स भविष्यति ।

ऋषिपुत्रो न ते कश्चिज्जातु पाणिं ग्रहीष्यति ॥ १९ ॥

Oh Devayānī, I have told you what should be the conduct of ṛṣis. I, therefore, do not deserve your curse. But notwithstanding all this you have cursed me out of desire and not from a sense of duty. Therefore, your desire shall not be fulfilled. No Ṛṣi's son will ever accept your hand.

फलिष्यति न ते विद्या यत् त्वं मामात्थ तत् तथा ।

अध्यापयिष्यामि तु यं तस्य विद्या फलिष्यति ॥ २० ॥

You have said that my knowledge would not bear fruits. Let it be so. But it shall bear fruits in him whom I shall teach it.

वैशम्पायन उवाच— Vaiśampāyana said :

एवमुक्त्वा द्विजश्रेष्ठो देवयानीं कचस्तदा ।
त्रिदशेशालयं शीघ्रं जगाम द्विजसत्तमः ॥ २१ ॥

Having said this to Devayānī, that best of Brāhmaṇas, that foremost of the twice-born, Kaca hurriedly went away to the land of the celestial.

तमागतमभिप्रेक्ष्य देवा इन्द्रपुरोगमाः ।
बृहस्पतिं सभाज्येदं कचं वचनमब्रुवन् ॥ २२ ॥

Seeing him arrived, the celestial with Indra at their head looked with delight towards Bṛhaspatī and spoke to him thus.

देवा ऊचुः— The Devas said :

यत् त्वयाऽस्मद्वितं कर्म कृतं वै परमाद्भुतम् ।
न ते यशः प्रणशिता भागभाक् च भविष्यसि ॥ २३ ॥

You have performed an act of great good for us; your achievements are wonderful, your fame will never die, you will be the sharer with us in the sacrificial offerings.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते
सप्तसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhārataṁ - Ādi Parva - Sambhava Parva- Yayāti Caritaṁ
Adhyāya Seventy seven comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ अष्टसप्ततितमोऽध्यायः – Adyāya 78

१. स्वपाणिग्रहणार्थं प्रार्थितवत्या देवयान्या कचस्य विवादः ॥

Kaca went to heaven and taught Sañjivini Vidyā and devatās were indebted and grateful to him.

२. शुक्रवृषपर्वणोर्विरोधोत्पादनार्थं इन्द्रकृतं कन्यानां वस्त्रमिश्रणम् ॥

Between Śukrācārya and King Vṛṣaparvā to create enmity and fight, Indra did the job of mixing of dresses of the women.

३. वस्त्रमिश्रणेन शर्मिष्ठादेवयान्योः विरोधः ।

Due to the mixture of their clothes, quarrel between Śarmiṣṭhā and Devayānī.

४. शर्मिष्ठया कूपे प्रक्षिप्ताया देवयान्या ययातिना कूपादुद्धरणम् ।

Śarmiṣṭhā pushed Devayānī into the well. By Yayāti she saved and brought to the earth.

५. शुक्रस्य कृपसमीपागमनं देवयानीसान्त्वनं च ।

Śukrācārya came near to the well. He consoled his daughter Devayānī also.

* * *

Ślokas 1 to 41

वैशम्पायन उवाच— Vaisampāyana said :

कृतविद्ये कचे प्राप्ते हृष्टरूपा दिवौकसः ।

कचादधीत्य तां विद्यां कृतार्था भरतर्षभ

॥ १ ॥

Oh best of the Bharata race, the dwellers of heaven were exceedingly glad to get back Kaca who had learnt the knowledge (of Sañjivini). The celestial then learnt the Sañjivini from Kaca and considered their object achieved.

सर्व एव समागम्य शतक्रतुमथाब्रुवन् ।

कालस्ते विक्रमस्याद्य जहि शत्रून् पुरन्दर

॥ २ ॥

They all assembled together and thus spoke to Indra.
“Oh Indra, the time has come to show your prowess. Kill your enemies”.

एवमुक्तस्तु सहितैस्त्रिदशैर्मघवांस्तदा ।

तथेत्युत्त्वा प्रचक्राम सोऽपश्यत वने स्त्रियः

॥ ३ ॥

Having been thus addressed, Indra said “Be it so”. He then, accompanied by the celestial set out. He saw many damsels in the forest.

क्रीडन्तीनां तु कन्यानां वने चैत्ररथोपमे ।

वायुभूतः स वस्त्राणि सर्वाण्येव व्यमिश्रयत्

॥ ४ ॥

The maidens were sporting in a lake in the wood which was like that of Citraratha, changing himself into wind, he (Indra) mixed up their clothes.

ततो जलात् समुत्तीर्य कन्यास्ताः सहितास्तदा ।

वस्त्राणि जगूहुस्तानि यथासन्नान्यनेकशः

॥ ५ ॥

तत्र वासो देवयान्याः शर्मिष्ठा जगृहे तदा ।

व्यतिमिश्रमजानन्ती दुहिता वृषपर्वणः

॥ ६ ॥

The maidens, after rising from the water all together, put on the clothes which each got near her from the mixed up heap. The cloth of Devayānī was thus taken up and worn by Śarmiṣṭhā, the daughter of King Vṛṣaparvā, not knowing that it belonged to others.

ततस्तयोर्मिथस्तत्र विरोधः समजायत ।

देवयान्याश्च राजेन्द्र शर्मिष्ठायाश्च तत्कृते

॥ ७ ॥

Oh great King, a dispute, thereupon, arose between Devayānī and Śarmiṣṭhā.

देवयान्युवाच— Devayānī said :

कस्माद् गृह्णासि मे वस्त्रं शिष्या भूत्वा ममासुरि ।
समुदाचारहीनाया न ते साधु भविष्यति ॥ ८ ॥

Oh daughter of the Asura, how do you dare take my cloth, being my pupil. Destitute of good conduct, nothing good can come to you.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

आसीनं च शयानं च पिता ते पितरं मम ।
स्तौति वन्दीव चाभीक्ष्णं नीचैः स्थित्वा विनीतवत् ॥ ९ ॥

Whether my father sitting or lying your father, occupying a lower seat and casting his eyes downwards, adores him like a Vandi (a chanter of praises).

याचतस्त्वं हि दुहिता स्तुवतः प्रतिगृह्णतः ।
सुताहं स्तूयमानस्य ददतोऽप्रतिगृह्णतः ॥ १० ॥

आदुन्वस्व विदुन्वस्व द्रुह्य कुप्यस्व याचकि ।
अनायुधा सायुधाया रिक्ता क्षुभ्यसि भिक्षुकि ।
लप्स्यसे प्रतियोद्धारं न हि त्वां गणयाम्यहम् ॥ ११ ॥

You are the daughter of a man who begs and I am the daughter of one who bestows alms. Your father chants praises of others and my father's praises are chanted. Your father lives on alms, my father bestows them. Oh beggar's girl, You are free to strike your breast, to use harsh words, to vow enmity to me and to give way to your wrath. Oh beggarly woman, you weep in vain.

You cannot harm me, though I can harm you. you desire to quarrel with me, but I do not at all consider you as my equal.

वैशम्पायन उवाच— Vaiśampāyana said :

समुच्छ्रयं देवयानीं गतां सक्तां च वाससि ॥ १२ ॥

शर्मिष्ठा प्राक्षिपत् कूपे ततः स्वपुरमागमत् ।

हतेयमिति विज्ञाय शर्मिष्ठा पापनिश्चया ॥ १३ ॥

Having heard this, Devayānī became very angry and she began to tear her cloth. But Śarmiṣṭhā, throwing her into a well, went away to her home. The wicked Śarmiṣṭhā thought her to be dead and went home in a wrathful mood.

अनवेक्ष्य ययौ वेश्म क्रोधवेगपरायणा ।

अथ तं देशमभ्यागाद् ययातिर्नहुषात्मजः ॥ १४ ॥

When she went away, the son of Nahuṣa, Yayāti came to that place; he was after deer.

श्रान्तयुग्यः श्रान्तहयो मृगलिप्सुः पिपासितः ।

स नाहुषः प्रेक्षमाण उदपानं गतोदकम् ॥ १५ ॥

The pair of horses in his car were fatigued and he himself was thirsty. That son of Nahuṣa (Yayāti) saw a well in which there was no water.

ददर्श राजा तां तत्र कन्यामग्निशिखामिव ।

तामपृच्छत् स दृष्ट्वैव कन्याममरवर्णिनीम् ॥ १६ ॥

There (in that well) the King saw a maiden as effulgent as fire. Seeing her within the well, the illustrious King addressed that girl who was as beautiful as a celestial maiden.

सान्त्वयित्वा नृपश्रेष्ठः साम्ना परमवल्गुना ।

का त्वं ताम्रनखी श्यामा सुमृष्टमणिकुण्डला ॥ १७ ॥

That best of kings, pacifying her with sweet words said, Oh fair lady, Oh lady with bright nails, as burnished copper and with earrings of celestial gems, who are you ?

दीर्घं ध्यायसि चात्यर्थं कस्माच्छोचसि चातुरा ।
कथं च पतितास्यस्मिन् कूपे वीरुत्तृणावृते ॥ १८ ॥
दुहिता चैव कस्य त्वं वद सत्यं सुमध्यमे ।

Why are you in such anxiety ? Why are you weeping in distress ? How have you fallen into this well covered with long grass and creepers ? Oh beauty of slender-waist, tell me truly, whose daughter are you ?

देवयान्युवाच— Devayānī said :

योऽसौ देवैर्हतान् दैत्यानुत्थापयति विद्यया ॥ १९ ॥
तस्य शुक्रस्य कन्याहं स मां नूनं न बुध्यते ।

I am the daughter of Śukra who revives the Asuras, killed by the celestial. He knows not what has befallen me.

एष मे दक्षिणो राजन् पाणिस्ताम्रनखाङ्गुलिः ॥ २० ॥
समुद्धर गृहीत्वा मां कुलीनस्त्वं हि मे मतः ।
जानामि त्वां हि संशान्तं वीर्यवन्तं यशस्विनम् ॥ २१ ॥
तस्मान्मां पतितामस्मात् कूपादुद्धर्तुमर्हसि ।

Oh King, this is my right hand with nails as bright as the burnished copper. You are nobly born, I ask you, take my hand and raise me up. I know, you are very gentle, very powerful and greatly famous. You should raise me up from this well.

वैशम्पायन उवाच— Vaiśampāyana said :

तामथो ब्राह्मणीं राजा विज्ञाय नहुषात्मजः ॥ २२ ॥

गृहीत्वा दक्षिणे पाणावुज्जहार ततोऽवटात् ।

उद्धृत्य चैनां तरसा तस्मात् कूपान्नराधिपः ॥ २३ ॥

आमन्त्रयित्वा सुश्रोणीं ययातिः स्वपुरं ययौ ।

गते तु नाहुषे तस्मिन् देवयान्यप्यनिन्दिता ॥ २४ ॥

उवाच शोकसंतप्ता घूर्णिकामागतां पुरः ।

The son of Nahuṣa, King (Yayāti) having learnt that she was the daughter of a Brāhmaṇa, took hold of her right hand and raised her up from that well. The King, after speedily raising her from the well and speaking sweet and courteous words to that beauty of tapering thighs, went away to his own capital. After the departure of the son of Nahuṣa (Yayāti), the faultless featured Devayānī spoke in sorrow to Ghūrṇikā who came there.

देवयान्युवाच— Devayānī said :

त्वरितं घूर्णिके गच्छ शीघ्रमाचक्ष्व मे पितुः ॥ २५ ॥

नेदानीं सम्प्रवेक्ष्यामि नगरं वृषपर्वणः ।

Oh Ghūrṇikā, go speedily to my father and tell him as soon as possible all that had happened. I shall not enter the city of Vṛṣaparvā.

वैशम्पायन उवाच— Vaiśampāyana said :

सा तत्र त्वरितं गत्वा घूर्णिकासुरमन्दिरम् ॥ २६ ॥

दृष्ट्वा काव्यमुवाचेदं सम्भ्रमाविष्टचेतना ।

आचक्षे महाप्राज्ञं देवयानीं वने हताम् ॥ २७ ॥

शर्मिष्ठया महाभाग दुहित्रा वृषपर्वणः ।

श्रुत्वा दुहितरं काव्यस्तत्र शर्मिष्ठया हताम् ॥ २८ ॥

त्वरया निर्ययौ दुःखान्मार्गमाणः सुतां वने ।
 दृष्ट्वा दुहितरं काव्यो देवयानीं ततो वने ॥ २९ ॥
 बाहुभ्यां सम्परिष्वज्य दुःखितो वाक्यमब्रवीत् ।
 आत्मदोषैर्नियच्छन्ति सर्वे दुःखसुखे जनाः ॥ ३० ॥
 मन्ये दुश्चरितं तेऽस्ति यस्येयं निष्कृतिः कृता ।

Ghūrnikā speedily went to the palace of the Asura (chief). Finding the son of Kavi (Śukra), she spoke to him thus, her perception having been dimmed by anger. "Oh great Brāhmaṇa, Oh illustrious man, I tell you, Devayānī had been ill-used by Śarmiṣṭhā, the daughter of Vṛṣaparvā. Having heard that his daughter had been ill-used by Śarmiṣṭhā, he soon went to search for her with a heavy heart. And when he found her in the forest, the son of Kavi embraced her with affection and spoke to her with his voice choked with grief. "The weal and woe that befall on people is always due to their own faults. You had some fault, I am sure, which has been thus expiated".

देवयान्युवाच— Devayānī said :

निष्कृतिर्मेऽस्तु वा मास्तु शृणुष्ववहितो मम ॥ ३१ ॥
 शर्मिष्ठया यदुक्तास्मि दुहित्री वृषपर्वणः ।
 सत्यं किलैतत् सा प्राह दैत्यानामसि गायनः ॥ ३२ ॥
 एवं हि मे कथयति शर्मिष्ठा वार्षपर्वणी ।
 वचनं तीक्ष्णपरुषं क्रोधरक्तेक्षणा भृशम् ॥ ३३ ॥
 स्तुवतो दुहिता नित्यं याचतः प्रतिगृह्यतः ।
 अहं तु स्तूयमानस्य ददतोऽप्रतिगृह्यतः ॥ ३४ ॥

Be it punishment of my fault or not (Oh father), hear all that the daughter of Vṛṣaparvā, Śarmiṣṭhā, had said to me. She has

said, (I say) truly, that you are a Vandi (hired chanter) of the Asura King. Even thus did Śarmiṣṭhā, the daughter of Vṛṣaparvā, speak. These cruel and piercing words, with her eyes red (with anger). (She said), You are the daughter of one who always chants the praise of others for hire and who always asks for charity.

इदं मामाह शर्मिष्ठा दुहिता वृषपर्वणः ।

क्रोधसंरक्तनयना दर्पपूर्णा पुनः पुनः

॥ ३५ ॥

And who accepts alms, whereas I am the daughter of one who is the adored of all, who gives alms and never receives and gift from any body." Thus again and again spoke to me Śarmiṣṭhā, the daughter of Vṛṣaparvā, full of pride, her eyes red in anger.

यद्यहं स्तुवतस्तात दुहिता प्रतिगृह्णतः ।

प्रसादयिष्ये शर्मिष्ठामित्युक्ता तु सखी मया

॥ ३६ ॥

Oh father, if I am really the daughter of a hired chaunter of others' praises and of one who accepts alms, I must adore her in the hope of getting her favour. I have already told this to her.

शुक्र उवाच— Śukra said :

स्तुवतो दुहिता न त्वं याचतः प्रतिगृह्णतः ।

अस्तोतुः स्तूयमानस्य दुहिता देवयान्यसि

॥ ३७ ॥

Oh Devayānī, You are not the daughter of a hired chaunter of praises, nor that of one who asks for alms and receives them. You are the daughter of one who is adored by all and who adores none.

वृषपर्वेव तद् वेद शक्रो राजा च नाहुषः ।

अचिन्त्यं ब्रह्म निर्द्वन्द्वमैश्वरं हि बलं मम

॥ ३८ ॥

Vṛṣaparvā and Indra and King Yayāti, (all) know my strength to be inconceivable like Brahmā and unapproachable God.

यच्च किञ्चित् सर्वगतं भूमौ वा यदि वा दिवि ।

तस्याहमीश्वरो नित्यं तुष्टेनोक्तः स्वयम्भुवा ॥ ३९ ॥

The Self created (Brahma) himself, being pleased with me said that I was the lord of that which was in all things on earth or in heaven.

अहं जलं विमुञ्चामि प्रजानां हितकाम्यया ।

पुष्णाम्योषधयः सर्वा इति सत्यं ब्रवीमि ते ॥ ४० ॥

I tell you truly, that it is I who pour rain for the good of all and nourish the annual plants that sustain all living creatures.

वैशम्पायन उवाच— Vaiśampāyana said :

एवं विषादमापन्नां मन्युना सम्प्रपीडिताम् ।

वचनैर्मधुरैः श्लक्ष्णैः सान्त्वयामास तां पिता ॥ ४१ ॥

It was thus with such sweet and sensible words, the father tried to pacify his angry and sorrowful daughter.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

अष्टसप्ततितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhāratam - Ādi Parva - Sambhava Parva- Yayāti Caritam
Adhyāya Seventy eight comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकोनाशीतितमोऽध्यायः - Adyāya 79

शुक्रदेवयानीसंवादः ।

Dialogue between Śukrācārya and Devayānī.

Ślokas 1 to 13

शुक्र उवाच— Śukra said :

यः परेषां नरो नित्यमतिवादांस्तितिक्षते ।

देवयानि विजानीहि तेन सर्वमिदं जितम् ॥ १ ॥

यः समुत्पतितं क्रोध निगृह्णाति ह्यं यथा ।

स यन्तेत्युच्यते सद्भिर्न यो रश्मिषु लम्बते ॥ २ ॥

Oh Devayānī, know that the man who does not regard the evil words of others, conquers everything. The wise men call him a true charioteer who holds tightly the reins of his horses. He is a true man who subdues his rising anger.

यः समुत्पतितं क्रोधमक्रोधेन निरस्यति ।

देवयानि विजानीहि तेन सर्वमिदं जितम् ॥ ३ ॥

Oh Devayānī, know that he who subdues the rising anger by his feeling of non-anger, conquers everything on earth.

यः समुत्पतितं क्रोधं क्षमयेह निरस्यति ।

यथोरगस्त्वचं जीर्णां स वै पुरुष उच्यते ॥ ४ ॥

He who subdues his rising anger by forgiveness like the casting off the slough of a snake is called a true man.

यः संधारयते मन्युं योऽतिवादांस्तितिक्षते ।

यश्च तप्तो न तपति दृढं सोऽर्थस्य भाजनम् ॥ ५ ॥

He who subdues his anger, he who does not regard the bad words of others, he who is not angry even when there is a cause, certainly acquires the four objects for which we live (namely Dharma, Artha, Kāma and Mokṣa).

यो यजेदपरिश्रान्तो मासि मासि शतं समाः ।

न क्रद्धयेद् यश्च सर्वस्य तयोः क्रोधनोऽधिकः ॥ ६ ॥

Between the two men, one reforming sacrifices continually every month for one hundred years and one who does not feel any anger, the man who does not feel any anger is the greater man.

यत् कुमारः कुमार्यश्च वैरं कुर्युरचेतसः ।

न तत् प्राज्ञोऽनुकुर्वीत न विदुस्ते बलाबलम् ॥ ७ ॥

Boys and girls, who are incapable of distinguishing between right and wrong, quarrel among one another. The wise never imitate them.

देवयान्युवाच— Devayānī said :

वेदाहं तात बालापि धर्माणां यदिहान्तरम् ।

अक्रोधे चातिवादे च वेद चापि बलाबलम् ॥ ८ ॥

Oh father, I know, though I am a girl, what are duties and virtues. I also know the difference between anger and forgiveness and the power of each.

शिष्यस्याशिष्यवृत्तेस्तु न क्षन्तव्यं बुभूषता ।

तस्मात् संकीर्णवृत्तेषु वासो मम न रोचते ॥ ९ ॥

But when a pupil behaves disrespectfully towards his tutor, he should never be forgiven by the preceptor, if he wants to benefit him. Therefore, I do not desire to live in a country where the people are so bad.

पुमांसो ये हि निन्दति वृत्तेनाभिजनेन च ।

न तेषु निवसेत् प्राज्ञः श्रेयोऽर्थी पापबुद्धिषु ॥ १० ॥

The wise man who desire the good of all, should not live among men who are sinfully inclined and she always speak ill of men of high birth and good behaviour.

ये त्वेनमभिजानन्ति वृत्तेनाभिजनेन वा ।
तेषु साधुषु वस्तव्यं स वासः श्रेष्ठ उच्यते ॥ ११ ॥

It is said to be the best place to live where high birth and good conduct are known and respected and where men know our birth and behaviour.

वाग् दुरुक्तं महाघोरं दुहितुर्वृषपर्वणः ।
मम मथ्नाति हृदयमग्निकाम इवारणिम् ॥ १२ ॥

The cruel words of the daughter of Vṛṣaparvā burn my heart, as men, desirous of kindling a fire, burn the dry woods.

यः सपत्नश्रियं दीप्तां हीनश्रीः पर्युपासते ।
मरणं शोभनं तस्य इति विद्वज्जना विदुः ॥ १३ ॥

I think nothing is more painful in the three worlds than to adore one's enemies, who are blessed with good fortune, whereas he possesses none. The learned men have said that death would be preferable to such a man.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते
एकोनाशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhārata - Ādi Parva - Sambhava Parva - Yayāti Caritam
Adhyāya Seventy nine comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



अथ अशीतितमोऽध्यायः – Adyāya 80

१. शुक्रवृषपर्वणोः संवादः ।

Dialogue between Vṛṣaparvā and Śukrācārya.

२. शुक्रकोपशान्तये वृषपर्वनियोगात्

शर्मिष्ठया देवयानीदास्यङ्गीकारः ।

In order to bring down the anger of Śukrācārya,
Śarmiṣṭhā agreed to act as a servant of Devayānī.

३. प्रसन्नया देवयान्या सह शुक्रस्य पुरप्रवेशनम् ।

With the glad hear Devayānī was
and with her Śukra entered the city.

* * *

Ślokas 1 to 27

वैशम्पायन उवाच— Vaiśampāyana said :

ततः काव्यो भृगुश्रेष्ठ समन्युरूपगम्य ह ।

वृषपर्वाणमासीनमित्युवाचाविचारयन्

॥ १ ॥

The best of the Bhṛgu race, on of Kavi (Śukra) himself
became angry. Coming to the place where Vṛṣaparvā was seated
he fearlessly addressed him thus :

नाधर्मश्चरितो राजन् सद्यः फलति गौरिव ।

शनैरावर्त्यमानो हि कर्तुर्मूलानि कृन्तति

॥ २ ॥

“Oh King, the sinful acts like the earth immediately do not
bear fruit. But they do gradually and secretly cut away the roots of
their doer.

पुत्रेषु वा नसृषु वा न चेदात्मनि पश्यति ।

फलत्येव ध्रुवं पापं गुरुभुक्तमिवोदरे

॥ ३ ॥

Such fruits, are seen, either in one's ownself, or in one's son, or in one's grandson. Sin must bear fruits, like rich food they cannot be digested.

यदघात यथा विप्रं कचमाङ्गिरसं तदा ।

अपापशीलं धर्मज्ञं शुश्रूषं मदृहे रतम् ॥ ४ ॥

As you killed the grandson of Ṛṣi Aṅgīrasa, the Brahmaṇa Kaca, who was virtuous, learned in religious precepts and attentive to duties, when he lived with me.

वधादनर्हतस्तस्य वधाच्च दुहितुर्मम ।

वृषपर्वन् निबोधेदं त्यक्ष्यामि त्वां सबान्धवम् ।

स्थातुं त्वद्विषये राजन् न शक्ष्यामि त्वया सह ॥ ५ ॥

As you have mal-treated my daughter who did not deserve it, Oh Vṛṣaparvā, know, I shall leave you and all your race. Oh King, for this reason I can no longer stay with you.

अहो मामभिजानासि दैत्य मिथ्याप्रलापिनम् ।

यथेममात्मनो दोषं न नियच्छस्युपेक्षसे ॥ ६ ॥

Do not think, Oh Dānava, that I am raving or I am a liar. You think very little of your faults and do not try to correct them.

वृषपर्वोवाच— Vṛṣaparvā said :

नाधर्मं न मृषावादं त्वयि जानामि भार्गव ।

त्वयि धर्मश्च सत्यं च तत् प्रसीदतु नो भवान् ॥ ७ ॥

यद्यस्मानपहाय त्वमितो गच्छसि भार्गव ।

समुद्रं सम्प्रवेक्ष्यामो नान्यदस्ति परायणम् ॥ ८ ॥

Oh son of Bhṛgu, never I attributed to you falsehood or impiety. Virtue and truth ever dwell in you. Be gracious to me. Oh

son of Bhṛgu, if you really leave me and go away (from this place), we shall have then to go into the deep bottom of the ocean. There is no other alternative for us.

शुक्र उवाच— Śukra said :

समुद्रं प्रविशध्वं वा दिशो वा द्रवतासुराः ।

दुहितुर्नाप्रियं सोढुं शक्तोऽहं दयिता हि मे ॥ ९ ॥

Oh Asura, I care very little whether you go into the bottom of the sea, or fly away to all directions, I am incapable of bearing my daughter's grief.

प्रसाद्यतां देवयानी जीवितं यत्र मे स्थितम् ।

योगक्षेमकरस्तेऽहमिन्द्रस्येव बृहस्पतिः ॥ १० ॥

My life depends on her. Seek, Oh Asuras, to please her. As Bṛhaspatī always seeks the good of Indra, so I seek your good with my ascetic powers.

वृषपर्वोवाच— Vṛṣaparbā said :

यत् किञ्चिदसुरेन्द्राणां विद्यते वसु भागव ।

भुवि हस्तिगवाश्वं च तस्य त्वं मम चेश्वरः ॥ ११ ॥

Oh son of Bhṛgu, you are the absolute master of everything that belongs to the Asura chief in this world these elephants, kine and horses, nay even myself.

शुक्र उवाच— Śukra said :

यत् किञ्चिदस्ति द्रविणं दैत्येन्द्राणां महासुर ।

तस्येश्वरोऽस्मि यद्येषा देवयानी प्रसाद्यताम् ॥ १२ ॥

Oh great Asura, if it is (really) that true that I am the lord over all the wealth of the Asuras, then go and try to please Devayānī.

वैशम्पायन उवाच— Vaiśampāyana said :

एवमुक्तस्तथेत्याह वृषपर्वा महाकविः ।

देवयान्यन्तिकं गत्वा तमर्थं प्राह भार्गवः

॥ १३ ॥

When the great son of Kavi (Śukra) was thus addressed by Vṛṣaparvā, he went Devayānī and the son of Bhṛgu told her all.

देवयान्युवाच— Devayānī said :

यदि त्वमीश्वरस्तात राज्ञो वित्तस्य भार्गव ।

नाभिजानामि तत् तेऽहं राजा तु वदतु स्वयम् ॥ १४ ॥

Oh son of Bhṛgu, Oh father, if you are really the lord over the Asura King and all his wealth, then let the King come personally to me and seek it in my presence.

वृषपर्वावाच— Vṛṣaparvā said :

यं काममभिकामासि देवयानि शुचिस्मिते ।

तत् तेऽहं सम्प्रदास्यामि यदि वापि हि दुर्लभम् ॥ १५ ॥

Oh Devayānī, Oh lady of sweet smiles, whatever you desire to possess, however difficult it may be to get, I am willing to give you.

देवयान्युवाच— Devayānī said :

दासीं कन्यासहस्रेण शर्मिष्ठाभिकामये ।

अनु मां तत्र गच्छेत् सा यत्र दद्याच्च मे पिता ॥ १६ ॥

I desire to have Śarmiṣṭhā as my maid-servant one thousand other damsels. She must also follow me to the house of him on whom my father will bestow me.

वृषपर्वोवाच— Vṛṣaparvā said :

उत्तिष्ठ त्वं गच्छ धात्रि शर्मिष्ठां शीघ्रमानय ।

यं च कामयते कामं देवयानी करोतु तम् ॥ १७ ॥

Oh nurse, go and bring quickly Śarmiṣṭhā here. Let her also act according to the desire of Devayānī.

वैशम्पायन उवाच— Vaiśampāyana said :

ततो धात्री तत्र गत्वा शर्मिष्ठां वाक्यमब्रवीत् ।

उत्तिष्ठ भद्रे शर्मिष्ठे ज्ञातीनां सुखमावह ॥ १८ ॥

The nurse then went to Śarmiṣṭhā and told her, “Oh amiable Śarmiṣṭhā, rise and follow me”.

त्यजति ब्राह्मणः शिष्यान् देवयान्या प्रचोदितः ।

सा यं कामयते कामं स कार्योऽद्य त्वयानघे ॥ १९ ॥

Accomplish the good of your race. Urged by Devayānī, the Brāhmaṇa (Śukra) is about to leave his disciples (the Asuras). Oh sinless lady, you must do as Devayānī desires”.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

यं सा कामयते कामं करवाण्यहमद्य तम् ।

यद्येवमाह्वयेच्छुक्रो देवयानीकृते हि माम् ।

मदोषान्मा गमच्छुक्रो देवयानी च मत्कृते ॥ २० ॥

I shall cheerfully do as Devayānī desires. Both Śukra and Devayānī, must not leave the Asuras through any fault of mine.

वैशम्पायन उवाच— Vaiśampāyana said :

ततः कन्यासहस्रेण वृता शिबिकया तदा ।

पितुर्नियोगात् त्वरिता निश्चक्राम पुरोत्तमात् ॥ २१ ॥

Having been commanded by her father, Śarmiṣṭhā with one thousand maidens came out of her father's excellent palace.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

अहं दासीसहस्रेण दासी ते परिचारिका ।

अनु त्वां तत्र यास्यामि यत्र दास्यति ते पिता ॥ २२ ॥

I am your maid-servant, with my one thousand maids. I shall follow you where your father will bestow you.

देवयान्युवाच— Devayānī said :

स्तुवतो दुहिताहं ते याचतः प्रतिगृह्णतः ।

स्तूयमानस्य दुहिता कथं दासी भविष्यति ॥ २३ ॥

I am the daughter of one who is a hired chanter of praise, who asks for alms and accepts them, where as you are the daughter of one who is adored. Why should you become my maid-servant.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

येन केनचिदार्तानां ज्ञातानां सुखमावहेत् ।

अतस्त्वामनुयास्यामि यत्र दास्यति ते पिता ॥ २४ ॥

One must try to do good to one's affected relatives. Therefore, I shall follow you where your father will bestow you.

वैशम्पायन उवाच— Vaiśampāyana said :

प्रतिश्रुते दासभावे दुहित्रा वृषपर्वणः ।

देवयानी नृपश्रेष्ठ पितरं वाक्यमब्रवीत् ॥ २५ ॥

Oh best of kings, when Śarmiṣṭhā thus promised to be the maid-servant of Devayānī, she then thus spoke to her father.

देवयान्युवाच— Devayānī said :

प्रविशामि पुरं तात तुष्टाऽस्मि द्विजसत्तमम् ।

अमोघं तव विज्ञानमस्ति विद्याबलं च ते ॥ २६ ॥

Oh best of Brāhmaṇas, Oh father, I am satisfied. I shall now enter the Asura capital. I know your science and power of knowledge is not futile.

वैशम्पायन उवाच— Vaiśampāyana said :

एवमुक्तो दुहित्रा स द्विजश्रेष्ठो महायशः ।

प्रविवेश पुरं हृष्टः पूजितः सर्वदानवैः ॥ २७ ॥

Having been thus addressed by his daughter, that best of Brāhmaṇas, that illustrious man entered the capital with all happiness, and he was worshipped by all the Dānavas.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

अशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mahābhāratam - Ādi Parva - Sambhava Parva- Yayāti Caritam
Adhyāya Eighty comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकाशीतितमोऽध्यायः – Adyāya 81

Ślokas 1 to 38

१. मृगयार्थं गतस्य ययातेः पुनर्देवयानीसमागमः ।

King Yayāti went for hunting and again the meeting with Devayānī took place.

२. शुक्राज्ञया तयोर्विवाहः ।

As per the orders of Śukrācārya,
marriage between them took place.

३. देवयानीशर्मिष्ठाभ्यां सह ययातेः स्वपुरप्रवेशः ।

Along with Śarmiṣṭhā and Devayānī,
King Yayāti entered his city.



Ślokas 1 to 38

वैशम्पायन उवाच— Vaiśampāyana said :

अथ दीर्घस्य कालस्य देवयानी नृपोत्तम ।

वने तदेव निर्याता क्रीडार्थं वरवर्णिनी

॥ १ ॥

Oh best of kings, after a long time the beautiful Devayānī
went to the same wood to sport.

तेन दासीसहस्रेण सार्धं शर्मिष्ठया तदा ।

समेव देशं सम्प्राप्ता यथा कामं चचार सा

॥ २ ॥

ताभिः सखीभिः सहिता सर्वाभिर्मुदिता भृशम् ।

क्रीडन्त्योऽभिरताः सर्वाः पिबन्त्यो मधुमाधवीम् ॥ ३ ॥

खादन्त्यो विविधान् भक्ष्यान् विदशन्त्यः फलानि च ।

पुनश्च नाहुषो राजा मृगलिप्सुर्यदृच्छया

॥ ४ ॥

तमेव देशं सम्प्राप्तो जलार्थी श्रमकर्षितः ।

ददृशे देवयानीं स शर्मिष्ठां ताश्च योषितः

॥ ५ ॥

She reached the same spot with Śarmiṣṭhā and her one
thousand maids. She wandered about at pleasure. She felt herself
very happy, being waited upon by these companions. They all
sported there, they drank the honey of the flowers. They ate

various fruits, (they threw away many) after biting. The King (Yayāti), the son of Nahuṣa, in the course of his wanderings for hunting again, came there tired and thirsty. He saw Devayānī and Śarmiṣṭhā and all those maidens.

पिबन्तीर्ललमानाश्च दिव्याभरणभूषिताः ।

उपविष्टां च ददृशे देवयानीं शुचिस्मिताम् ॥ ६ ॥

They were all decked with beautiful ornaments and they were full of voluptuous languor on account of the honey they drank. Devayānī of sweet smiles, was reclining at her case.

रूपेणाप्रतिमां तासां स्त्रीणां मध्ये वराङ्गनाम् ।

शर्मिष्ठया सेव्यमानां पादसंवाहनादिभिः ॥ ७ ॥

She was matchless in beauty and the most handsome of all the damsels. She was waited upon by Śarmiṣṭhā who was gently pressing her feet.

ययातिरुवाच— Yayāti said :

द्वाभ्यां कन्यासहस्राभ्यां द्वे कन्ये परिवारिते ।

गोत्रे च नामनी चैव द्वयोः पृच्छाम्यहं शुभे ॥ ८ ॥

Oh amiable ladies, it seems that these one thousands maids wait on you two. I would ask you (to tell me) both your names and parentage.

देवयान्युवाच— Devayānī said :

आख्यास्याम्यहमादत्स्व वचनं मे नराधिप ।

शुक्रो नामासुरगुरुः सुतां जानीहि तस्य माम् ॥ ९ ॥

Oh King, hear my words, know that I am the daughter of Śukra, the preceptor of the Asuras.

इयं च मे सखी दासी यत्राहं तत्र गामिनी ।

दुहिता दानवेन्द्रस्य शर्मिष्ठा वृषपर्वणः

॥ १० ॥

This my companion is my maid, she will go wherever I shall go. She is Śarmiṣṭhā, the daughter of the Asura King, Vṛṣaparvā.

ययातिरुवाच— Yayāti said :

कथं तु ते सखी दासी कन्येयं वरवर्णिनी ।

असुरेन्द्रसुता सुभ्रूः परं कौतूहलं हि मे

॥ ११ ॥

I am curious to know why this lady of fair eye-brows, this most beautiful damsel, this daughter of the Asura King, this your companion, is your maid-servant ?

देवयान्युवाच— Devayānī said :

सर्व एव नरश्रेष्ठ विधानमनुवर्तते ।

विधानविहितं मत्वा मा विचित्राः कथाः कृथाः ॥ १२ ॥

Oh best of kings, everything comes to pass according to Fate. Do not be astonished at this. Know it to be also the result of fate.

राजवद् रूपवेषौ तै ब्राह्मी वाचं बिभर्षि च ।

को नाम त्वं कुतश्चासि कस्य पुत्रश्च शंस मे

॥ १३ ॥

Your features and attire are both like a King. Your speech is also like the words of the Vedas. Tell me your name. Whence have you come ? Whose son are you ?

ययातिरुवाच— Yayāti said :

ब्रह्मचर्येण वेदो मे कृत्स्नः क्षुतिपथं गतः ।

राजाहं राजपुत्रश्च ययातिरिति विश्रुतः

॥ १४ ॥

In my Brahmacharya, the whole of the Vedas entered my ears.
I am a King and a son of a King; I am known as Yayāti.

देवयान्युवाच— Devayānī said :

केनास्यर्थेन नृपते इमं देशमुपागतः ।

जिघृक्षुर्वारिजं किञ्चिदथवा मृगलिप्सया ॥ १५ ॥

Oh King, why have you come here ? Is it to gather lotuses,
or to angle, or to hunt.

ययातिरुवाच— Yayāti said :

मृगलिप्सुरहं भद्रे पानीयार्थमुपागतः ।

बहुधाऽप्यनुयुक्तोऽस्मि तदनुज्ञातुमर्हसि ॥ १६ ॥

Oh amiable lady, I was thirsty in the pursuit of deer. I have
come here in search of water. I wait but your commands to leave
this place.

देवयान्युवाच— Devayānī said :

द्वाभ्यां कन्यासहस्राभ्यां दास्या शर्मिष्ठया सह ।

त्वदधीनास्मि भद्रं ते सखा भर्ता च मे भव ॥ १७ ॥

Prosperity to you ? Be my friend and husband. I wait for
your commands with my two thousand damsels and Śarmiṣṭhā,
my maid-servant.

ययातिरुवाच— Yayāti said :

विद्वद्यौशनसि भद्रं ते न त्वामर्होऽस्मि भाविनि ।

अविवाह्या हि राजानो देवयानि पितुस्तव ॥ १८ ॥

Oh beautiful lady, I do not deserve you. You are the daughter
of Śukra, (therefore) you are far superior to me. Oh Devayānī,
your father cannot bestow you on even great King.

वैशम्पायन उवाच— Devayānī said :

संसृष्टं ब्रह्मणा क्षत्रं क्षत्रेण ब्रह्म संहितम् ।
ऋषिश्चाप्यृषिपुत्रश्च नाहुषाङ्ग वहस्व माम् ॥ १९ ॥

Brāhmaṇas have already been mixed with Kṣātriyas and Kṣātriyas with Brāhmaṇas. You are a son of a Rṣi and a yourself a Rṣi. Therefore, Oh son of Nahuṣa, marry me.

ययातिरुवाच— Yayāti said :

एकदेहोद्भवा वर्णाश्चत्वारोऽपि वराङ्गने ।
पृथग्धर्माः पृथक्छौचास्तेषां तु ब्राह्मणो वरः ॥ २० ॥

Oh beautiful lady, the four orders have no doubt sprung from one body. But they have different duties and virtues, which are not the same (for every order). The Brāhmaṇas are superior to all.

देवयान्युवाच— Devayānī said :

पाणिधर्मो नाहुषायं न पुम्भिः सेवितः पुरा ।
तं मे त्वमग्रहीरग्रे वृणोमि त्वामहं ततः ॥ २१ ॥

This hand of mine was never touched by any man except you. Therefore, I accept you as my husband.

कथं नु मे मनस्विन्याः पाणिमन्यः पुमान् स्पृशेत् ।
गृहीतमृषिपुत्रेण स्वयं वाप्यृषिण त्वया ॥ २२ ॥

How will any other man touch my hand which is touched by you who are a Rṣi ?

ययातिरुवाच— Yayāti said :

क्रुद्धादाशीविषात् सर्पाज्ज्वलनात् सर्वतोमुखात् ।
दुराधर्षतरो विप्रो ज्ञेयः पुंसां विजानता ॥ २३ ॥

The wise men know that a Brāhmaṇa is more to be avoided than an angry and virulently poisonous snake, or a blazing and flaming fire.

देवान्युवाच— Devayānī said :

कथमाशीविषात् सर्पाज्ज्वलनात् सर्वतोमुखात् ।

दुराधर्षतरो विप्र इत्यात्थ पुरुषर्षभ ॥ २४ ॥

Oh best of men, why do you say that a Brāhmaṇa is to be avoided like an angry and virulently poisonous snake, or a blazing and flaming fire ?

ययातिरुवाच— Yayāti said :

एकमाशीविषो हन्ति शस्त्रेणैकस्य वध्यते ।

हन्ति विप्रः सराष्ट्राणि पुराण्यपि हि कोपितः ॥ २५ ॥

दुराधर्षतरो विप्रस्तस्माद् भीरु मतो मम ।

अतोऽदत्तां च पित्रा त्वां भद्रे न विवहाम्यहम् ॥ २६ ॥

The snake kills only one. The sharpest weapon kills but a single person. But the Brāhmaṇa, if angry, destroys many cities and kingdoms. Therefore, Oh beautiful lady, I think that Brāhmaṇas should be avoided more than the two, (the snake and the fire) Oh amiable lady, I cannot marry you, unless your father bestows you on me.

देवान्युवाच— Devayānī said :

दत्तां वहस्व तन्मा त्वं पित्रा राजन् वृतो मया ।

अयाचतो भयं नास्ति दत्तां च प्रतिगृह्णतः ॥ २७ ॥

You are chosen by me. Oh King ! it is then settled that you will accept me, if my father bestows you on me. You need not fear

in accept my humble self, if bestowed on you. You have not asked for me.

वैशम्पायन उवाच— Vaiśampāyana said :

त्वरितं देवयान्याथ संदिष्टं पितुरात्मनः ।

सर्वं निवेदयामास धात्री तस्मै यथातथम् ॥ २८ ॥

Devayānī quickly sent a maid-servant to her father. The maid told Śukra all that had happened.

श्रुत्वैव च सा राजानं दर्शयामास भार्गवः ।

दृष्ट्वैव चागतं शक्रं ययातिः पृथिवीपतिः ।

ववन्दे ब्राह्मणं कान्व्यं प्राञ्जलिः प्रणतः स्थितः ॥ २९ ॥

Having heard this, the son of Bhṛgu went to see the King. The King of the world Yayāti, seeing that Śukra was coming, bowed to him. He worshipped and adored that Brāhmaṇa and stood before him with joined hands to receive his commands.

देवयान्युवाच— Devayānī said :

राजायं नाहुषस्तात दुर्गमे पाणिमग्रहीत् ।

नमस्ते देहि मामस्मै लोके नान्यं पतिं वृणे ॥ ३० ॥

Oh father, this is the son of Nahuṣa. He took hold of my hand when I was in difficulty (thrown into the well), Bestow me on him. I shall not marry any other man in the world.

शुक्र उवाच— Śukra said :

वृतोऽनया पतिर्वीर सुतया त्वं ममेष्टया ।

गृहाणेमां मया दत्तां महिषीं नहुषात्मज ॥ ३१ ॥

Oh splendidly courageous King, you have been accepted by my dear daughter as her husband. I bestow her on you. Therefore, Oh son of Nahuṣa, accept her as your wife.

ययातिरुवाच— Yayāti said :

अधर्मो न स्पृशेदेष महान् मामिह भार्गव ।
वर्णसंकरजो ब्रह्मन्निति त्वां प्रवृणोम्यहम् ॥ ३२ ॥

Oh Brāhmaṇa, I solicit the boon by which the sin of my begetting a mixed caste may not touch me.

शुक्र उवाच— Śukra said :

अधर्मात् त्वां विमुञ्चामि वृणु त्वं वरमीप्सितम् ।
अस्मिन् विवाहे मा म्लासीरहं पापं नुदामि ते ॥ ३३ ॥

I shall absolve you from the sin (of begetting a mixed caste). Fear not to marry her. I grant you absolution.

वहस्व भार्या धर्मेण देवयानीं सुमध्यमाम् ।
अनया सह सम्प्रीतिमतुलां समवाप्नुहि ॥ ३४ ॥

Maintain virtuously your wife, Devayānī of beautiful slender waist. Let great happiness be yours in her company.

इयं चापि कुमारी ते शर्मिष्ठा वार्षपर्वणी ।
सम्पूज्या सततं राजन् मा चैनां शयने ह्वयेः ॥ ३५ ॥

Oh King, this maiden, Śarmiṣṭhā, the daughter of Vṛṣaparvā, should always be respected by you. But you must not call her to your bed.

वैशम्पायन उवाच— Vaiśampāyana said :

एवमुक्तो ययातिस्तु शुक्रं कृत्वा प्रदक्षिणम् ।
शास्त्रोक्तविधिना राजा विवाहमकरोच्छुभम् ॥ ३६ ॥

Having been thus addressed by Śukra, the King walked round the Brāhmaṇa. The King then performed the auspicious ceremony of marriage according to the rites of the ordinance.

सम्पूजितश्च शुक्रेण दैत्यैश्च नृपसत्तमः ।

जगाम स्वपुरं हृष्टोऽनुज्ञातोऽथ महात्मना ॥ ३८ ॥

Having received from Śukra a rich treasure in Devayānī with Śarmiṣṭhā and two thousand maidens. That best of kings, being duly honoured by Śukra and the Asuras, returned to his capital, after receiving the commands of the illustrious of Bhṛgu.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

एकाशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mahābhārataṁ - Ādi Parva - Sambhava Parva - Yayāti Caritaṁ
Adhyāya Eighty one comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ द्वाचशीतितमोऽध्यायः - Adyāya 82

१. देवयान्यायाः पुत्रोत्पत्तिः ।

Birth of a son for Devayānī.

२. अशोकवनिकायां शर्मिष्ठाया ययातिसमागमात् पुत्रोत्पत्तिः ॥

Yayāti arrived at Aśoka Vanikā where Śarmiṣṭhā was, and due to their Union, Śarmiṣṭhā also gave birth to a son.

Ślokas 1 to 27

वैशम्पायन उवाच— Vaiśampāyana said :

ययातिः स्वपुरं प्राप्य महेन्द्रपुरसंनिभम् ।
प्रविश्यान्तःपुरं तत्र देवयानीं न्यवेशयत् ॥ १ ॥

देवयान्याश्चानुमते सुतां तां वृषपर्वणः ।
अशोकवनिकाभ्यांशे गृहं कृत्वा न्यवेशयत् ॥ २ ॥

वृतां दासीसहस्रेण शर्मिष्ठां वार्षपर्वणीम् ।
वासोभिरन्नपानैश्च संविभज्य सुसत्कृताम् ॥ ३ ॥

Yayāti, then coming to his capital which was like that of Indra, entered the inner apartment and installed Devayānī there. At the request of Devayānī, he established the daughter of Vṛṣaparvā in a house which he caused to be erected in the Aśoka groves of his gardens. the King honoured the daughter of Vṛṣa-parvā, Śarmiṣṭhā, surrounded by her one thousand maids, by making every arrangement for her food and garments.

देवयान्या तु सहितः स नृपो नहुषात्मजः ।
विजहार बहूनब्दान् देववन्मुदितः सुखी ॥ ४ ॥

The King, the son of Nahuṣa, happily passed many years in the company of Devayānī.

ऋतुकाले तु सम्प्राप्ते देवयानि वराङ्गना ।
लेभे गर्भं प्रथमतः कुमारं च व्यजायत ॥ ५ ॥

The beautiful lady, Devayānī conceived when her season came. She gave birth to her eldest child which was a boy.

गते वर्षसहस्रे तु शर्मिष्ठा वार्षपर्वणी ।
ददर्श यौवनं प्राप्ता ऋतुं सा चान्वचिन्तयत् ॥ ६ ॥

When one thousand years had passed away, Śarmiṣṭhā, the daughter of Vṛṣaparvā, attained her puberty and her season came. She (therefore) began to ponder.

ऋतुकालश्च सम्प्राप्तो न च मेऽस्ति पतिवृतः ।
किं प्राप्तं किं नु कर्तव्यं किं वा कृत्वा कृतं भवेत् ॥ ७ ॥

(She said to herself), "My season has come. But I have not yet chosen a husband. What would happen ? What should I do ? How am I to accomplish my wishes ?

देवयानी प्रजातासौ वृथाऽहं प्राप्तयौवना ।
यथा तया वृतो भर्ता तथैवाहं वृणोमि तम् ॥ ८ ॥

Devayānī has given birth to a son. My youth is in vain. I shall choose him as my husband whom Devayānī has chosen.

राज्ञा पुत्रफलं देयमिति मे निश्चिता मतिः ।
अपीदानीं स धर्मात्मा इयान् मे दर्शनं रहः ॥ ९ ॥

The King should give me a son. This is a firm resolve. Will not that virtuous-minded King grant me a private interview ?

अथ निष्क्रम्य राजाऽसौ तस्मिन् काले यदृच्छया ।
अशोकवनिकाभ्याशे शर्मिष्ठां प्रेक्ष्य विष्टितः ॥ १० ॥

(One day) the King listlessly came to the Aśoka grove and seeing Śarmiṣṭhā he stood before her.

तमेकं रहिते दृष्ट्वा शर्मिष्ठा चारुहासिनी ।
प्रत्युद्गम्याञ्जलिं कृत्वा राजानं वाक्यमब्रवीत् ॥ ११ ॥

Śarmiṣṭhā, of sweet smiles, finding the King alone before her, thus addressed the King with joined hands.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

सोमस्येन्द्रस्य विष्णोर्वा यमस्य वरुणस्य च ।
 तव वा नाहुषगृहे कः स्त्रियं द्रष्टुमर्हति ॥ १२ ॥
 रूपाभिजनशीलैर्हि त्वं राजन् वेत्थ मां सदा ।
 सा त्वां याचे प्रसाद्याहमृतुं देहि नराधिप ॥ १३ ॥

Oh son of Nahuṣa, none can see the ladies that dwell in the inner-apartments of Soma, Indra, Viṣṇu, Yama, Varuṇa and your own. Oh King, You know that I am handsome and well-born. Oh great King, I solicit you. My season has come. See that it goes not in vain.

ययातिरुवाच— Yayāti said :

वेद्मि त्वां शीलसम्पन्नां दैत्यकन्यामनिन्दिताम् ।
 रूपं च ते न पश्यामि सूच्यग्रमपि निन्दितम् ॥ १४ ॥

I know very well the great birth of yours, born as you are in the race of the Dānavas. you are also exceedingly beautiful. I do not find the least defeat in your beauty.

अब्रवीदुशना काव्यो देवयानीं यदावहम् ।
 देयमाह्वयितव्या ते शयने वार्षपर्वणी ॥ १५ ॥

Uśanas, the son of Kavi, however, commanded me when I was married to Devayānī that Vṛṣaparvā's daughter shall not be my bed.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

न नर्मुयुक्तं वचनं हिनस्ति
 न स्त्रीषु राजन् न विवाहकाले ।

प्राणात्यये सर्वधनापहारे

पञ्चानृतान्याहुरपातकानि

॥ १६ ॥

It is not sinful to speak falsehood in the following five cases, namely in joke, in respect of women to be associated with, in marriage, in prospect of immediate death and at the time of the loss of one's whole fortune.

पृष्टं तु साक्ष्ये प्रवदन्तमन्यथा

वदन्ति मिथ्या पतितं नरेन्द्र ।

एकार्थतायां तु समाहितायां

मिथ्या वदन्तं त्वनृतं हिनस्ति

॥ १७ ॥

Oh King, it is not true that he is fallen who does not speak out the truth when asked (for there are occasions when to speak falsehood is an act of piety). The falsehood is sinful when one (harmful) object is to be accomplished.

ययातिरुवाच— Yayāti said :

राजा प्रमाणं भूतानां स नश्येत मृषा वदन् ।

अर्थकृच्छ्रमपि प्राप्य न मिथ्या कर्तुमुत्सहे

॥ १८ ॥

A King should be a model prince in the eyes of his people. That King who speaks falsehood is sure to meet with his destruction. I do not dare to speak a lie, though the greatest losses threaten me.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

समावेतौ मतौ राजन् पतिः सख्याश्च यः पतिः ।

समं विवाहमित्याहुः सख्या मेऽसि वृतः पतिः ॥ १९ ॥

Oh King, You have been chosen by my friends as her husband. One's friend's marriage is the same as one's own. You are, therefore, as much my husband (as Devayānī's).

ययातिरुवाच— Yayāti said :

दातव्यं याचमानेभ्य इति मे व्रतमाहितम् ।

त्वं च याचसि मां कामं ब्रूहि किं करवाणि ते ॥ २० ॥

It is one of my strict vows no doubt that I should grant what is asked of me. You ask me (to grant you a favour) Therefore, tell me what should I do ?

शर्मिष्ठोवाच— Śarmiṣṭhā said :

अधर्मात् पाहि मां राजन् धर्मं च प्रतिपादय ।

त्वत्तोऽपत्यवती लोके चरेयं धर्ममुत्तमम् ॥ २१ ॥

Oh King, save me from sin. Protect my virtue. Becoming a mother by you, let me perform the greatest pious act in the world.

त्रय एवाधना राजन् भार्या दासस्तथा सुतः ।

यत् ते समधिगच्छन्ति यस्यैते तस्य तद् धनम् ॥ २२ ॥

Oh King, it is ordained that three persons can never earn wealth for themselves. they are the wife, the slave and the son. That which they earn belong to him who owns them.

देवयान्या भुजिष्यास्मि वश्या च तव भार्गवी ।

सा चाहं च त्वया राजन् भजनीये भजस्व माम् ॥ २३ ॥

Oh King, I am the slave of Devayānī, the lady of the Bhṛgu race. You are Devayānī's master and lord. Therefore, You are my master and lord as well. I solicit you. Fulfill my wishes.

वैशम्पायन उवाच— Vaiśampāyana said :

एवमुक्तस्तु राजा स तथ्यमित्यभिजज्ञिवान् ।

पूजयामास शर्मिष्ठां धर्मं च प्रत्यपादयत् ॥ २४ ॥

Thus having been addressed by Śarmiṣṭhā, the King was persuaded to believe that what she said was true. He fulfilled Śarmiṣṭhā's wishes and thus protected her virtue.

स समागम्य शर्मिष्ठां यथाकाममवाप्य च ।
अन्योन्यं चाभिसम्पूज्य जग्मतुस्तौ यथागतम् ॥ २५ ॥

They passed some time together. They took affectionate farewell of each other and separated. Each went whence they came.

तस्मिन् समागमे सुभूः शर्मिष्ठाः चारुहासिनी ।
लंभे गर्भं प्रथमतस्तस्माद्वृपतिसत्तमात् ॥ २६ ॥

Śarmiṣṭhā of sweet smiles and fair eye-brows conceived in consequence of that connection with that best of kings.

प्रजज्ञे च ततः काले राजन् राजीवलोचना ।
कुमारं देवगर्भाभं राजीवनिभलोचनम् ॥ २७ ॥

Oh King, in due time the lotus-eyed lady (Śarmiṣṭhā) gave birth to a son, as effulgent as a celestial child and with eyes like lotus leaves.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते
द्वयशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhārata - Ādi Parva - Sambhava Parva- Yayāti Caritam
Adhyāya Eighty two comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ त्र्यशीतितमोऽध्यायः – Adyāya 83

Ślokas 1 to 38

१. शर्मिष्ठापुत्रदर्शनेन देवयान्याः शर्मिष्ठया सह संवादः ।

On seeing the son of Śarmiṣṭhā,
Devayānī had dialogue with Śarmiṣṭhā.

२. देवयानीशर्मिष्ठयाः पुत्रान्तरोत्पत्तिः ।

For Devayānī and also for Śarmiṣṭhā,
another son was born to both of them each.

३. शर्मिष्ठापुत्रान् ययातिजान् ज्ञात्वा
कुपितायाः देवयान्याः शुक्रसमीपे गमनम् ।

Devayānī on coming to know that sons were
begotten by Śarmiṣṭhā through the King Yayāti,
She straight proceeded near to Śukrācārya.

४. ययातेः शुक्रशापाज्जराप्राप्तिः ।

Due to the curse of Śukrācārya, Yayāti gets old age.

५. तस्या अन्यस्मिन्संक्रमणरूपवर्प्राप्तिः ।

That curse was a little diluted that it can be
transferred to another one, who can accept old age
and exchange his youth in favour of Yayāti.

Ślokas 1 to 42

वैशम्पायन उवाच— Vaiśampāyana said :

श्रुत्वा कुमारं जातं तु देवयानी शुचिस्मिता ।

चिन्तयामास दुःखार्ता शर्मिष्ठां प्रति भारत

॥ १ ॥

अभिगम्य च शर्मिष्ठां देवयान्यब्रवीदिदम् ।

Oh descendant of the Bharata race, when Devayānī heard of the birth of this boy, She became very sorry and Śarmiṣṭhā became an object of her sad reflections. Going to Śarmiṣṭhā, Devayānī thus spoke to her.

देवयान्युवाच— Devayānī said :

किमिदं वृजिनं सुभ्रु कृतं वै कामलुब्धया ॥ २ ॥

Oh girl of fair-eye-brows, what sin is this you have committed out of lust !

शर्मिष्ठोवाच— Śarmiṣṭhā said :

ऋषिरभ्यागतः कश्चिद् धर्मात्मा वेदपांगः ।
स मया वरदः कामं याचितो धर्मसंहितम् ॥ ३ ॥

A Rṣi of virtuous mind, learned in the Vedas, came to me. He was capable of granting boons and he was solicited by me to grant my wishes based on virtue.

नाहमन्यायतः काममाचरामि शुचिस्मिते ।
तस्मादृषेर्ममापत्यमिति सत्यं ब्रवीमि ते ॥ ४ ॥

Oh lady of sweet smiles, I would never seek the fulfilment of my desires by sinful means. I tell you truly, this my child was begotten by a Rṣi.

देवयान्युवाच— Devayānī said :

शोभनं भीरु यद्येवमथ स ज्ञायते द्विजः ।
गोत्रनामाभिजनतो वेत्तुमिच्छामि तं द्विजम् ॥ ५ ॥

Oh timid maiden, it is all right if that is the case. If you know the lineage, the name and the family of that Brāhmaṇa, tell me, I wish to hear them.

शर्मिष्ठोवाच— Śarmiṣṭhā said :

तपसा तेजसा चैव दीप्यमानं यथा रविम् ।
तं दृष्ट्वा मम सम्प्रष्टुं शक्तिर्नासीच्छुचिस्मिते ॥ ६ ॥

Oh lady of sweet smiles, that Ṛṣi was as effulgent in asceticism and energy as the Sun. Seeing him, I had no power of making these enquiries.

देवयान्युवाच— Devayānī said :

यद्येतदेवं शर्मिष्ठे न मन्युर्विद्यते मम ।
अपत्यं यदि ते लब्धं ज्येष्ठाच्छ्रेष्ठाच्च वै द्विजात् ॥ ७ ॥

Oh Śarmiṣṭhā, If this be true, if you have received this your son from such a great Brāhmaṇa, I have then no cause for anger.

वैशम्पायन उवाच— Vaiśampāyana said :

अन्योन्यमेवमुक्त्वा तु सम्प्रहस्य च ते मिथः ।
जगाम भार्गवी वेदम तथ्यमित्यवजग्मुषी ॥ ८ ॥

They talked and laughed with each other and then they separated, (Devayānī) the daughter of the Bhṛgu race going to her mansion and believing what Śarmiṣṭhā told her.

ययातिर्देवयान्यां तु पुत्रावजनयद्वृषः ।
यदुं च तुर्वसुं चैव शक्रविष्णू इवापरौ ॥ ९ ॥

Oh King, Yayāti begot on Devayānī two sons (namely) Yadu and Turvasu, who were like Indra and Viṣṇu.

तस्मादेव तु राजर्षेः शर्मिष्ठा वार्षपर्वणी ।
द्रुह्युं चानुं च पूरुं च त्रीन् कुमारानजीजनत् ॥ १० ॥

The daughter of Vṛṣaparvā, Śarmiṣṭhā, by that royal sage gave birth to three sons in all, namely Druhyu, Anu and Pūru.

ततः काले तु कस्मिंश्चिद् देवयानी शुचिस्मिता ।

ययातिसहिता राजन् जगाम रहितं वनम् ॥ ११ ॥

Oh King, one day Devayānī of sweet smiles went with Yayāti into a solitary part of the royal park.

ददर्श च तदा तत्र कुमारान् देवरूपिणः ।

क्रीडमानान् सुविश्रब्धान् विस्मिता चेदमब्रवीत् ॥ १२ ॥

There she saw three children of celestial beauty, playing with perfect ease. She was surprised and thus spoke to the King.

देवयान्युवाच— Devayānī said :

कस्यैते दारका राजन् देवपुत्रोपमाः शुभाः ।

वर्चसा रूपतश्चैव सदृशा मे मतास्तव ॥ १३ ॥

Oh King, whose children are these, so handsome, so like the children of the celestial ? They are exactly like you in splendour and beauty.

वैशम्पायन उवाच— Vaiśampāyana said :

एवं पृष्ट्वा तु राजानं कुमारान् पर्यपृच्छत ॥ १४ ॥

Having asked the King, she asked the children.

देवयान्युवाच— Devayānī said :

किं नामधेयं वंशो वः पुत्रकाः कश्च वः पिता ।

प्रब्रूत मे यथातथ्यं श्रोतुमिच्छामि तं ह्यहम् ॥ १५ ॥

Oh children, what if your lineage ! Who is your father ? answer me truly. I desire to know all.

तेऽदर्शयन् प्रदेशिन्या तमेव नृपसत्तमम् ।

शर्मिष्ठा मातरं चैव तथाऽऽचख्युश्च दारकाः ॥ १५ ॥

The children then pointed to the King with their fingers and said that Śarmiṣṭhā was their mother.

वैशम्पायन उवाच— Vaiśampāyana said :

इत्युत्त्वा सहितास्ते तु राजानमुपचक्रमुः ।
नाभ्यनन्दत तान् राजा देवयान्यास्तदान्तिके ॥ १६ ॥

Having said this, they came to the King to clasp his knees. But the King dared not caress them before Devayānī.

रुदन्तस्तेऽथ शर्मिष्ठाभ्ययुर्बालकास्ततः ।
श्रुत्वा तु तेषां बालानां सब्रीड इव पार्थिवः ॥ १७ ॥

The boys wept in grief and they left the place, going towards their mother. The King became very much abashed of this conduct of the boys.

दृष्ट्वा तु तेषां बालानां प्रणयं पार्थिवं प्रति ।
बुद्ध्वा च तत्त्वं सा देवी शर्मिष्ठा मिदमब्रवीत् ॥ १८ ॥

Seeing the affection of the boys towards the King, (Devayānī) understood all. All the addressed Śarmiṣṭhā thus :

देवयान्युवाच— Devayānī said :

मदधीना सती कस्मादकार्षीर्विप्रियं मम ।
तमेवासुरधर्मं त्वमास्थिता न बिभेषि मे ॥ १९ ॥

How have you dared to do me an injury, dependant as you are on me ? Do you not fear to have recourse once more to your Asura conduct ?

शर्मिष्ठोवाच— Śarmiṣṭhā said :

यदुक्तमृषिरित्येव तत् सत्यं चारुहासिनि ।
न्यायतो धर्मतश्चैव चरन्ती न बिभेमि ते ॥ २० ॥

Oh lady of sweet smiles, all that I told you about the R̥ṣi is quite true. My acts were according to the precepts of virtue and right.

यदा त्वया वृतो भर्ता वृत एव तदा मया ।
सखीभर्ता हि धर्मेण भर्ता भवति शोभने ॥ २१ ॥

पूज्यामि मम मान्या च ज्येष्ठा च ब्राह्मणी ह्यसि ।
त्वत्तोऽपि मे पूज्यतमो राजर्षिः किं न वेत्थ तत् ॥ २२ ॥

Therefore, I am not afraid of you. When you chose the King as your husband, I too did the same. Oh beautiful lady, a friend's husband is one's own husband according to the precept of religion. You are a daughter of a Brāhmaṇa and therefore you deserve my greatest worship and regard. Do you not know that this royal sage (Yayāti) is the object of great esteem to me ?

वैशम्पायन उवाच— Vaiśampāyana said :

श्रुत्वा तस्यास्ततो वाक्यं देवान्यब्रवीदिदम् ।
राजन् नाद्येह वत्स्यामि विप्रियं मे कृतं त्वया ॥ २३ ॥

Having heard these words, Devayānī said, "Oh King, You have wronged me, I will not live here any longer".

सहस्रोत्पतितां श्यामां दृष्ट्वा तां साश्रुलोचनाम् ।
तूर्णं सकाशं काव्यस्य प्रस्थितां व्यथितस्तदा ॥ २४ ॥

Having said this, she with tearful eyes quickly rose to go away to her father. And the King was grieved to see her thus angry.

अनुवव्राज सम्भ्रान्तः पृष्ठतः सान्त्वयन् नृपः ।
न्यवर्तत न चैव स्म क्रोधसंरक्तलोचना ॥ २५ ॥

He became very much alarmed; and he followed her, trying to appease her wrath. But she did not return. Her eyes were red in anger.

आविब्रुवन्ती किञ्चित् सा राजानं साश्रुलोचना ।
अचिरादेव सम्प्राप्ता काव्यस्योशनसोऽन्तिकम् ॥ २६ ॥

She did not speak a word to the King, but she, with her eyes full of tears, soon reached her father, Uśanas, the son of Kavi.

सा तु दृष्ट्वैव पितरमभिवाद्याग्रतः स्थिता ।
अनन्तरं ययातिस्तु पूजयामास भार्गवम् ॥ २७ ॥

Seeing her father, she made to him due salutation and stood before him. Yayāti also came immediately after her and he saluted and worshipped the son of Bhṛgu.

देवयान्युवाच— Devayānī said :

अधर्मेण जितो धर्मः प्रवृत्तमधरोत्तरम् ।
शर्मिष्ठयातिवृत्तास्मि दुहित्रा वृषपर्वणः ॥ २८ ॥

Oh father, virtue has been defeated by vice. The low have risen and the high have fallen. I have been insulted by the daughter of Vṛṣaparvā.

त्रयोऽस्यां जनिताः पुत्रा राज्ञाऽनेन ययातिना ।
दुर्भगाया मम द्वौ तु पुत्रौ तात ब्रवीमि ते ॥ २९ ॥

Three sons have been begotten on her by this King Yayāti. Oh father, unfortunate am I ! I have got only two sons.

धर्मज्ञ इति विख्यात एष राजा भृगूद्वह ।
अतिक्रान्तश्च मर्यादां काव्यैतत् कथयामि ते ॥ ३० ॥

Oh son of Bhṛgu, this King is renowned for his knowledge in religion and virtue. But, Oh son of Kavi, I tell you, he has fallen from the path of virtue.

शुक्र उवाच— Śukra said :

धर्मज्ञः सन् महाराज योऽधर्ममकृथाः प्रियम् ।

तस्माज्जरा त्वामचिरात् धर्षयिष्यति दुर्जया ॥ ३१ ॥

Oh King, as you have made vice your favourite pursuit, though well-acquainted with the precepts of virtue, terrible decrepitude will overtake you.

ययातिरुवाच— Yayāti said :

ऋतुं वै याचमानाया भगवन् नान्यचेतसा ।

दुहितुर्दानवेन्द्रास्य धर्ममेतत् कृतं मया ॥ ३२ ॥

ऋतुं वै याचमानाया न ददाति पुमानृतुम् ।

भ्रूणहेत्युच्यते ब्रह्मन् स इह ब्रह्मवादिभिः ॥ ३३ ॥

अभिकामां स्त्रियं यश्च गम्यां रहसि याचितः ।

नोपैति स च धर्मेषु भ्रूणहेत्युच्यते बुधैः ॥ ३४ ॥

Adorable Ṛṣi, I was solicited by the daughter of the Dānava King to make her season fruitful. I did grant her prayer from a sense of virtue. Oh Ṛṣi, men learned in the Vedas say that he, who does not grant the prayer of a woman in season, commits the sin of killing an embryo. He, who, being solicited in secret by a woman full of desire and in season, does not grant her wishes, loses virtue. The learned say that he becomes a killer of embryo.

इत्येतानि समीक्ष्याहं कारणानि भृगूद्वह ।

अधर्मभयसंविग्रः शर्मिष्ठा मुपजग्मिवान् ॥ ३५ ॥

Oh son of Bhṛgu, for these reason and being afraid of committing a sin, I went to Śarmiṣṭhā.

शुक्र उवाच— Śukra said :

नन्वहं प्रत्यवेक्ष्यस्ते मदधीनोऽसि पार्थिव ।

मिथ्याचारस्य धर्मेषु चौर्यं भवति नाहुष ॥ ३६ ॥

Oh King, You are dependent on me. You should have waited to receive my command. Oh son of Nahuṣa, having acted falsely in the matter of your duty, You have committed the sin of theft.

वैशम्पायन उवाच— Vaiśampāyana said :

क्रुद्धेनोशनसा शप्तो ययातिर्नाहुषस्तदा ।

पूर्वं वयः परित्यज्य जरां सद्योऽन्वपद्यत ॥ ३७ ॥

Thus being cursed by the angry Uśanas, Yayāti, the son of Nahuṣa, was then deprived of his youth and terrible decrepitude soon overcame him.

ययातिरुवाच— Yayāti said :

अतृप्तो यौवनस्याहं देवयान्यां भृगूद्वह ।

प्रसादं कुरु मे ब्रह्मन् जरेयं न विशेच्च माम् ॥ ३८ ॥

Oh son of Bhṛgu, I have not been as yet satiated with youth of Devayānī. Therefore, Oh Brāhmaṇa, be graceful to me. Let not decrepitude overcome me.

शुक्र उवाच— Śukra said :

नाहं मृषा ब्रवीम्येतद् ज्वरां प्राप्तोऽसि भूमिप ।

जरां त्वेतां त्वमन्यस्मिन् संक्रामय यदीच्छसि ॥ ३९ ॥

I never speak an untruth, Oh King, (see), you have been immediately attacked by old age. But if you like, you can transfer this decrepitude to some other man.

ययातिरुवाच— Yayāti said :

राज्यभाक् स भवेद् ब्रह्मन् पुण्यभाक् कीर्तिभाक् तथा ।

यो मे दद्याद् वयः पुत्रस्तद् भवाननुमन्यताम् ॥ ४० ॥

Oh Brāhmaṇa, let this be ordered by you that, the son of mine who will accept my this old age will enjoy my kingdom and gain both virtue and fame.

शुक्र उवाच— Śukra said :

संक्रामयिष्यसि जरां यथेष्टं नहुषात्मज ।

मामनुध्याय भावेन न च पापमवाप्स्यसि ॥ ४१ ॥

वयो दास्यति ते पुत्रो यः स राजा भविष्यति ।

आयुष्मान् कीर्तिमांश्चैव बह्वपत्यस्तथैव च ॥ ४२ ॥

Oh son of Nahuṣa, remembering me you will be able to transfer your this decrepitude to whomever you like. Your that son who will give you his youth will become your successor on the throne. He will have long life, wide-spread fame and a large progeny.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

त्र्यशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhārata - Ādi Parva - Sambhava Parva- Yayāti Caritam
Adhyāya Eighty three comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



अथ चतुरशीतितमोऽध्यायः — Adyāya 84

१. स्वजरामनङ्गीकुर्वतां यदुप्रभृतीनां ययातिना शापः ।

Yadu and other sons (other than Puru)
refused to accept the old age of Yayāti
and so the King cursed them.

२. तामङ्गीकुर्वतः पुरोर्वरदानम् ।

The youngest son Pūru accepted the old age in
exchange and he was blessed with boons by the father.

* * *

Ślokas 1 to 34

वैशम्पायन उवाच— Vaiśampāyana said :

जरां प्राप्य ययातिस्तु स्वपुरं प्राप्य चैव हि ।

पुत्रं ज्येष्ठं वरिष्ठं च यदुमित्यब्रवीद् वचः ॥ १ ॥

Having been thus attacked by old age, Yayāti returned to his capital. He summoned his eldest and accomplished son Yadu and thus spoke to him.

ययातिरुवाच— Yayāti said :

जरा वली च मां तात पलितानि च पर्यगुः ।

काव्यस्योशनसः शापान्न च तृप्तोऽस्मि यौवने ॥ २ ॥

Oh Child; Old age, wrinkles and white hair have come over to me by the curse the son of Kavi who is called Uśanas. But I am not yet satiated with youth.

त्वं यदो प्रतिपद्यस्व पाप्मानं जरया सह ।

यौवनेन त्वदीयेन चरेयं विषयानहम् ॥ ३ ॥

पूर्णे वर्षसहस्रे तु पुनस्ते यौवनं त्वहम् ।

दत्त्वा स्वं प्रतिपत्स्यामि पाप्मानं जरया सह ॥ ४ ॥

Oh Yadu, take you upon yourself my this decrepitude and consequent old age. I shall then enjoy with your youth. When one thousand years will be completed, I shall return to you your youth and take back my decrepitude and its consequent weakness.

यदुरुवाच— Yadu said :

जरायां बहवो दोषाः पानभोजनकारिताः ।

तस्माज्जरां न ते राजन् ग्रहीष्य इति मे मतिः ॥ ५ ॥

There are many inconveniences in old age about eating and drinking. Therefore, oh King, I shall not take your decrepitude upon me. This is my determination.

सितश्मश्रुर्निरानन्दो जरया शिथिलीकृतः ।

बलीसंगतगात्रस्तु दुर्दर्शो दुर्बलः कृशः ॥ ६ ॥

अशक्तः कार्यकरणे परिभूतः स यौवतैः ।

सहोपजीविभिश्चैव तां जरां नाभिकामये ॥ ७ ॥

White hair, cheerlessness, relaxation of nerves, wrinkles, all over the body, deformities, weakness, leanness, inability of work, these are the consequences of decrepitude. Even friends and dependants forsake an old decrepit man.

सन्ति ते बहवः पुत्रा मत्तः प्रियतरा नृप ।

जरां ग्रहीतुं धर्मज्ञ तस्मादन्यं वृणीष्व वै ॥ ८ ॥

Oh King, You have many sons, some of them are dearer to you (than I). Oh virtuous man, ask some other son of yours to take upon him your decrepitude.

ययातिरुवाच— Yayāti said :

यत् त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

तस्मादराज्यभाक् तात प्रजा तव भविष्यति ॥ ९ ॥

Oh son, you have sprung from my heart, but you do not give me your youth. Therefore, your children will never be ruling kings.

तुर्वसो प्रतिपद्यस्व पाप्मानं जरया सह ।

यौवनेन चरेयं वै विषयांस्तव पुत्रक ॥ १० ॥

Oh Turvasu, take upon yourself my decrepitude and consequent weakness. I wish to enjoy the pleasures of life with your youth.

पूर्णो वर्षसहस्रे तु पुनर्दास्यामि यौवनम् ।

स्वं चैव प्रतिपत्स्यामि पाप्मानं जरया सह ॥ ११ ॥

After the expiration of one thousand years, I shall return, to you, your youth and take back my decrepitude and its consequent weakness.

तुर्वसुरुवाच— Turvasu said :

न कामये जरां तात कामभोगप्रणाशिनीम् ।

बलरूपान्तकरणां बुद्धिप्राणप्रणाशिनीम् ॥ १२ ॥

Oh father, I do not like old age, It destroys all pleasures and enjoyments, strength and beauty, the intellect and the memory, nay even life.

ययातिरुवाच— Yayāti said :

यत् त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

तस्मात् प्रजा समुच्छेदं तुर्वसो तव यास्यसि ॥ १३ ॥

You are born from my heart, but you do not give me your youth. Therefore, Oh Turvasu, your line will be extinct.

संकीर्णचारधर्मेषु प्रतिलोमचरेषु च ।
 पिशिताशिषु चान्त्येषु मूढ राजा भविष्यसि ॥ १४ ॥
 गुरुदारप्रसक्तेषु तिर्यग्योनिगतेषु च ।
 पशुधर्मेषु पापेषु म्लेच्छेषु त्वं भविष्यसि ॥ १५ ॥

You shall be the foolish King of those whose practise and precepts will be impure, whose women of superior birth will give birth to children by men of inferior birth, who will live on meat, who will be mean, who will not hesitate to appropriate the wives of their superiors, who will be like birds and beasts in their practise and who will be sinful and Mlechhas.

वैशम्पायन उवाच— Vaisampāyana said :

एवं स तुर्वसुं शस्त्वा ययातिः सुतमात्मनः ।
 शर्मिष्ठायाः सुतं द्रुह्युमिदं वचनमब्रवीत् ॥ १६ ॥

Having thus cursed his son Turvasu, Yayāti spoke to Śarmiṣṭhā's son Druhyu thus :

ययातिरुवाच— Yayāti said :

द्रुह्यो त्वं प्रतिपद्यस्व वर्णरूपविनाशिनीम् ।
 जरां वर्षसहस्रं मे यौवनं स्वं ददस्व च ॥ १७ ॥

Oh Druhyu, take upon yourself for one thousand years my decrepitude, destructive of beauty and complexion. Give me your youth.

पूर्णे वर्षसहस्रे तु पुनर्दास्यामि यौवनम् ।
 स्वं चादास्यामि भूयोऽहं पाप्मानं जरया सह ॥ १८ ॥

After the expiration of one thousand years, I shall return to you your youth and take back my own decrepitude.

द्रुह्युरुवाच— Druhyu said :

न गजं न रथं नाश्वं जीर्णो भुङ्क्ते न च स्त्रियम् ।

वाक्यसङ्गश्चास्य भवति तां जरां नाभिकामये ॥ १९ ॥

Oh King one, if he is decrepit, cannot enjoy elephants, cars, horses or women. His voice also becomes indistinct. Therefore, I do not desire (to take upon myself) your old age.

ययातिरुवाच— Yayāti said :

यत् त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।

तस्माद् द्रुह्यो प्रियः कामो न ते सम्पत्स्यते क्वचित् ॥ २० ॥

Oh son, you are sprung from my heart, but you refuse to give me your youth. Therefore, your cherished wishes will never be fulfilled.

यत्राश्वरथमुख्यानामश्वानां स्याद् गतं न च ।

हस्तिनां पीठकानां च गर्दभानां तथैव च ॥ २१ ॥

वस्तानां च गवां चैव शिबिकायास्तथैव च ।

उडुपल्लवसंतारो यत्र नित्यं भविष्यति ।

अराजा भोजशब्दं त्वं तत्र प्राप्स्यसि सान्वयः ॥ २२ ॥

You shall be a King only in name. You shall rule over a region where there will be no roads, no passages for horses, cars, elephants, asses, goats, bullocks, palanquins and other good vehicles, where the only means of locomotion will be rafts and floats. In such a place you will live with all your friends.

ययातिरुवाच— Yayāti said :

अनो त्वं प्रतिपद्यस्व पाप्मानं जरया सह ।

एकं वर्षसहस्रं तु चरेयं यौवनेन ते ॥ २३ ॥

Oh Anu, take my decrepitude and its consequent weakness. I shall enjoy the pleasures of life for one thousand years with your youth.

अनुरुवाच— Anu said :

जीर्णः शिशुवदादत्तेऽकालेऽन्नमशुचिर्यथा ।
न जुहोति च कालेऽग्निं तां जरां नाभिकामये ॥ २४ ॥

Those that are decrepit eat like children and they are always impure. they cannot pour libations on sacrificial fire at the proper time. Therefore, I do not like to take upon myself your old age.

ययातिरुवाच— Yayāti said :

यत् त्वं मे हृदयाज्जातो वयः स्वं न प्रयच्छसि ।
जरादोषस्त्वया प्रोक्तस्तस्मात् त्वं प्रतिपत्स्यसे ॥ २५ ॥
प्रजाश्च यौवनप्राप्तं विनशिष्यन्त्यनो तव ।
अग्निप्रस्कन्दनपरस्त्वं चाप्येवं भविष्यसि ॥ २६ ॥

Oh son, you have sprung from my heart, but you do not give me your youth. As you find so many faults with decrepitude, decrepitude will overcome you. Your sons will die as soon as they will attain to their youth. You shall not be able to perform any sacrifice before fire.

ययातिरुवाच— Yayāti said :

पूरो त्वं मे प्रियः पुत्रस्त्वं वरीयान् भविष्यसि ।
जरा वली च मां तात पलितानि च पर्यगुः ॥ २७ ॥

Oh Pūru, you are my youngest and dearest son, you will become the foremost of them. Old age, wrinkles and white hair, Oh child, have come over me.

काव्यस्योशनसः शापान्न च तृप्तोऽस्मि यौवने ।

पूरो त्वं प्रतिपद्यस्व पाप्मानं जरया सह ।

कंचित् कालं चरेयं वै विषयान् वयसा तव ॥ २८ ॥

पूर्णे वर्षसहस्रे तु पुनर्दास्यामि यौवनम् ।

स्वं चैव प्रतिपत्स्यामि पाप्मानं जरया सह ॥ २९ ॥

On account of the curse of the son of Kavi, who is called Uśanas. But I am not yet satiated with youth. Oh Pūru, take my decrepitude upon you and consequent weakness, I shall enjoy the pleasures of life for one thousand years with your youth. After the expiration of one thousand years. I shall return to you your youth and take my own decrepitude.

वैशम्पायन उवाच— Vaiśampāyana said :

एवमुक्तः प्रत्युवाच पूरुः पितरमञ्जसा ।

यथाऽऽस्थ मां महाराज तत् करिष्यामि ते वचः ॥ ३० ॥

Having been thus addressed the King, Pūru replied to him with all humility. (He said:) “Oh great King, I shall do as you command me to do.

प्रतिपत्स्यामि ते राजन् पाप्मानं जरया सह ।

गृहाण यौवनं मत्तश्चर कामान् यथेप्सितान् ॥ ३१ ॥

Oh King, I shall take upon myself your old age and its consequent weakness. Take my youth and enjoy as you like the pleasures of life.

जरयाऽहं प्रतिच्छन्नो वयोरूपधरस्त्वया ।

यौवनं भवते दत्त्वा चरिष्यामि यथाऽऽस्थ माम् ॥ ३२ ॥

“Attacked by your old age, deprived of youth and beauty, I shall at your command live and give you my youth”.

ययातिरुवाच— Yayāti said :

पूरो प्रीतोऽस्मि ते वत्स प्रतिश्रेदं ददामि ते ।
सर्वकामसमृद्धा ते प्रजा राज्ये भविष्यति ॥ ३३ ॥

Oh Pūru, my child, I am much pleased with you. I grant you the following boon with great pleasure. "The people of your kingdom will have all their desires fulfilled".

एवमुक्त्वा ययातिस्तु स्मृत्वा काव्यं महातपाः ।
संक्रामयामास जरां तदा पूरौ महात्मनि ॥ ३४ ॥

Having said this, Yayāti remembered the great ascetic, the son of Kavi (Śukra) and transferred his decrepitude to the body of the high-souled Pūru.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते
चतुरशीतितमोऽध्यायः ॥
॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mahābhārataṁ - Ādi Parva - Sambhava Parva- Yayāti Caritam
Adhyāya Eighty four comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ पञ्चाशीतितमोऽध्यायः – Adyāya 85

१. विषयानुभवेन ययातेः वैराग्यप्राप्तिः ।

King Yayāti obtains detachment after enjoying the worldly pleasures.

२. पूरोः ययातिना यौवनप्रत्यर्पणम् ।

For Pūru again, the youth was returned back by the father Yayāti.

३. तस्य राज्याभिषेकः ।

Pūru was crowned as the Emperor.

४. ययातेः वनं प्रति गमनम् ।

Yayāti retires to the forest.

५. यदुप्रभृतीनां वंशकथनम् ।

Narration of the clan of Yadu
and other sons of Yayāti.

* * *

Ślokas 1 to 35

वैशम्पायन उवाच— Vaiśampāyana said :

पौरवेणाथ वयसा ययातिर्नहुषात्मजः ।

प्रीतियुक्तो नृपश्रेष्ठश्चचार विषयान् प्रियान् ॥ १ ॥

Having thus received the youth of Pūru, Yayāti the son of Nahuṣa, that best of kings, was exceedingly delighted. He again indulged in the pleasures of life.

यथाकामं यथोत्साहं यथाकालं यथासुखम् ।

धर्माविरुद्धं राजेन्द्र यथार्हति स एव हि ॥ २ ॥

He enjoyed himself to the full extent of his desires and to the full limit of his powers, as much as he desired and as the seasons called forth. But, Oh King, he did nothing against the precepts of religion.

देवानतर्पयद् यज्ञैः श्राद्धैस्तद्वत् पितृनपि ।

दीनाननुग्रहैरिष्टैः कामैश्च द्विजसत्तमान् ॥ ३ ॥

He pleased the celestial, by performing sacrifices, the Pitṛs by śrāddhas, the poor by charities and the good Brāhmaṇa by fulfilling their desires.

अतिथीनन्नपानैश्च विशश्च परिपालनैः ।

आनुशंस्येन शूद्रांश्च दस्यून् सन्निग्रहेण च ॥ ४ ॥

धर्मेण च प्रजाः सर्वा यथावदनुरञ्जयन् ।

ययातिः पालयामास साक्षादिन्द्र इवापरः ॥ ५ ॥

The guests by food and drink, the Vaiśyas by protection, the Śūdras by kindness and the robbers by proper punishments. Yayāti pleased all classes of his subjects by ruling over them virtuously like Indra.

स राजा सिंहविक्रान्तो युवा विषयगोचरः ।

अविरोधेन धर्मस्य चचार सुखमुत्तमम् ॥ ६ ॥

That King was as powerful as the lion. He was young and enjoyed all the pleasures of life. He enjoyed unlimited happiness without violating the precepts of religion.

ससम्प्राप्य शुभान् कामांस्तृप्तः खिन्नश्च पार्थिवः ।

कालं वर्षसहस्रान्तं सस्मार मनुजाधिपः ॥ ७ ॥

परिसंख्याय कालज्ञः कलाः काष्ठाश्च वीर्यवान् ।

यौवनं प्राप्य राजर्षिः सहस्रपरिवत्सरान् ॥ ८ ॥

विश्वाच्या सहितो रेमे व्यभ्राजन्नन्दने वने ।

अलकायां स कालं तु मेरुशृङ्गे तथोत्तरे ॥ ९ ॥

यदा स पश्यते कालं धर्मात्मा तं महीपतिः ।

पूर्णं मत्वा ततः कालं पूरुं पुत्रमुवाच ह ॥ १० ॥

The King (Yayāti) became exceedingly happy in thus being able to enjoy all the best objects of enjoyments. That King of men was only sorry (in remembering) that one thousand years would soon come to an end. That royal sage, learned in the mystery of time and possessed of great prowess, having obtained youth for

one thousand years and watching proper Kalas and Kāṣṭhas. Sported with Viścāci (Apsarā), some time in the garden (of Indra) Nandana, sometimes in Aloka and sometimes on the summit of the Meru Mountain. That virtuous King then found that the fixed time (one thousand) years had come to an end. He then called Pūru and addressed him thus.

यथाकामं यथोत्साहं यथाकालमरिंदमम् ।

सेविता विषयाः पुत्र यौवनेन मया तव ॥ ११ ॥

Oh son, Oh chastiser of foes, I have enjoyed with your youth to the full extent of my desires and to the full limit of my powers and all according to their seasons.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मव भूय एवाभिवर्धते ॥ १२ ॥

But desires never die. They are never satiated by indulgence. By indulgence they flame up like the sacrificial fire with ghee poured into it.

यत् पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः ।

एकस्यापि न पर्याप्तं तस्मात् तृष्णां परित्यजेत् ॥ १३ ॥

If one becomes the sole lord of all the earth with its paddy, oats, gems, beasts and women, still it will not be considered by him enough. Therefore, the thirst for enjoyment, should be abandoned.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।

योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः सुखम् ॥ १४ ॥

The thirst (of enjoyments), which is difficult to be cast off by the wicked, which does not fail even with falling life, is truly a fatal disease in man. To get rid of this thirst is real happiness.

पूर्ण वर्षसहस्रं मे विषयासक्तचेतसः ।

तथाऽप्यनुदिनं तृष्णा ममैतेष्वभिजायते

॥ १५ ॥

My mind was attached to the pleasures of life for full one thousand years. My thirst for them, however, without being abated, is daily being increased.

तस्मादेनामहं त्यक्त्वा ब्रह्मण्याधाय मानसम् ।

निर्द्वन्द्वो निर्ममो भूत्वा चरिष्यामि मृगैः सह

॥ १६ ॥

Therefore, I shall get rid of it. I shall fix my mind on Brahma and becoming peaceful and having no attachment, I shall pass the rest of my days in the forest with the innocent deer.

पूरो प्रीतिऽस्मि भद्रं ते गृहाणेदं स्वयौवनम् ।

राज्यं चेदं गृहाण त्वं त्वं हि मे प्रियकृत् सुतः

॥ १७ ॥

Oh Pūru, I am exceedingly pleased with you. Take (back) Your own youth. Prosperity be to you. Receive my kingdom. You are my son who has done my favourite work.

वैशम्पायन उवाच— Vaiśampāyana said :

प्रतिपेदे जरां राजा ययातिर्नृषस्तदा ।

यौवनं प्रतिपेदे च पूरुः स्वं पुनरात्मनः

॥ १८ ॥

Yayāti, the son of Nahuṣa, then received back his own old age and his son Pūru also received back his youth.

अभिषेक्तुकामं नृपतिं पूरुं पुत्रं कनीयसम् ।

ब्राह्मणप्रमुखा वर्णा इदं वचनमब्रुवन्

॥ १९ ॥

Yayāti became desirous of installing his youngest son Pūru on the throne. But the four orders of his subject with Brāhmaṇas at their head thus addressed him :

कथं शुक्रस्य नसारं देवयान्याः सुतं प्रभो ।

ज्येष्ठं यदुमतिक्रम्य राज्यं पूरोः प्रयच्छसि ॥ २० ॥

“Oh Lord, how can you install Pūru on the throne, passing over your eldest son Yadu, born of Devayānī and grandson of Śukra ?

यदुर्ज्येष्ठस्तव सुतो जातस्तमनु तुर्वसुः ।

शर्मिष्ठायाः सुतो द्रुह्युस्ततोऽनुः पूरेव च ॥ २१ ॥

Yadu is your eldest son, after him Turvasu. Then Śarmiṣṭhā's son Druhyu and last Pūru.

कथं ज्येष्ठानतिक्रम्य कनीयान् राज्यमर्हति ।

एतत् सम्बोधयामस्त्वां धर्मं त्वं प्रतिपालय ॥ २२ ॥

How it would be proper to pass over all the elders and install the youngest ? We represent this to you, act according to the precepts of religion.

ययातिरुवाच— Yayāti said :

ब्राह्मणप्रमुखा वर्णाः सर्वे शृण्वन्तु मे वचः ।

ज्येष्ठं प्रति यथा राज्यं न देयं मे कथंचन ॥ २३ ॥

Hear all of you of the four orders of the caste with the Brāhmaṇas at their head, why my kingdom should not be given to my eldest son.

मम ज्येष्ठेन यदुना नियोगो नानुपालितः ।

प्रतिकूलः पितुर्यश्च न स पुत्रः सतां मतः ॥ २४ ॥

My commands were disobeyed by my eldest son. The opinion of the wise men is that the son disobeys his father is no son at all.

मातापित्रोर्वचनकृद्धितः पथ्यश्च यः सुतः ।

स पुत्रः पुत्रवद् यश्च वर्तते पितृमातृषु ॥ २५ ॥

The son who obeys the commands of his father and mother, who is humble and a well-wisher of his parents and who loves them, is the best of sons.

यदुनाऽहमवज्ञातस्तथा तुर्वसुनापि च ।

द्रुह्युना चानुना चैव मय्यवज्ञा कृता भृशम् ॥ २६ ॥

I have been slighted by Yadu and Turvasu; much have I been slighted by Druhyu and Anu.

पूरुणा तु कृतं वाक्यं मानितं च विशेषतः ।

कनीयान् मम दायादो धृता येन जरा मम ॥ २७ ॥

Only Pūru obeyed my commands and much have I been honoured and respected by him. He accepted my old age and therefore, though he is the youngest, yet he should be made King.

मम कामः स च कृतः पूरुणा मित्ररूपिणा ।

शुक्रेण च वरो दत्तः काव्येनोशनसा स्वयम् ॥ २८ ॥

पुत्रो यस्त्वानुवर्तेत स राजा पृथिवीपतिः ।

भवतोऽनुनयाम्येवं पूरु राज्येऽभिषिच्यताम् ॥ २९ ॥

Pūru is a great friend of mine and he did what was agreeable to me. And the son of Kavi, Uśanas, Śukra himself, granted me this boon. The son who would obey me would become the King and the lord of the earth. Therefore, I entreat you, let Pūru be installed on the throne.

प्रकृतय ऊचुः— The people said :

यः पुत्रो गुणसम्पन्नो मातापित्रोर्हितः सदा ।

सर्वमर्हति कल्याणं कनीयानपि सत्तमः ॥ ३० ॥

Oh King, it is a true that, the son who is accomplished and who seeks the good of his parents, deserves all prosperity, though he is the youngest.

अर्हः पूरुरिदं राज्यं यः सुतः प्रियकृत् तव ।
वरदानेन शुक्रस्य न शक्यं वक्तुमुत्तरम् ॥ ३१ ॥

Therefore, Pūru, who has done good to you, deserve, to have the kingdom. As Śukra has granted this boon, we have no power to say any thing.

वैशम्पायन उवाच— Vaiśampāyana said :

पौरजानपदैस्तुष्टैरित्युक्तो नाहुषस्तदा ।
अभ्यषिञ्चत् ततः पूरुं राज्ये स्वे सुतमात्मनः ॥ ३२ ॥

Having been thus addressed the contented people the son of Nahuṣa (Yayāti) installed his son Pūru on the throne.

दत्त्वा च पूरवे राज्यं वनवासाय दीक्षितः ।
पुरात् स निर्ययौ राजा ब्राह्मणैस्तापसैः सह ॥ ३३ ॥

Bestowing the kingdom on Pūru he resolved to live in the forest and he left his capital with Brāhmaṇas and ascetics.

यदोस्तु यादवा जातास्तुर्वसोर्यवनाः स्मृताः ।
द्रुह्योः सुतास्तु वै भोजा अनोस्तु म्लेच्छजातयः ॥ ३४ ॥

The son of Yadu are known as the Yādavas, those of Turvasu as the Yavanas, those of Druhyu as the Bhojas and those of Anu as the Mlechchas.

पूरोस्तु पौरवो वंशो यत्र जातोऽसि पार्थिव ।
इदं वर्षसहस्राणि राज्यं कारयितुं वशी ॥ ३५ ॥

Those of Pūru as the Pauravas, in which dynasty, Oh King, you are born to rule the country for one thousand years.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते
पञ्चाशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhārata - Ādi Parva - Sambhava Parva - Yayāti Caritam
Adhyāya Eighty five comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ षडशीतितमोऽध्यायः - Adyāya 86

ययातेः स्वर्गगमनम् ।

Yayāti leaving for heavens. - Swarga.

* * *

Ślokas 1 to 17

वैशम्पायन उवाच— Vaiśampāyana said :

एवं स नाहुषो राजा ययातिः पुत्रमीप्सितम् ।

राज्येऽभिषिञ्च मुदितो वानप्रस्थोऽभवन्मुनिः ॥ १ ॥

Having thus installed his dear son Pūru on the throne, the son of Nahuṣa, King Yayāti, became very happy and accepted the Vānaprastha mode of life.

उषित्वा च वने वासं ब्राह्मणैः संशितव्रतः ।

फलमूलाशनो दान्तस्ततः स्वर्गमितो गतः ॥ २ ॥

He lived in the forest with the Brāhmaṇas, becoming self-controlled and living on fruits and roots. Thus patiently bearing privations of all sorts, he at last ascended to heaven.

स गतः स्वर्निवासं तं निवसन् मुदितः सुखी ।

कालेन चातिमहता पुनः शक्रेण पातितः ॥ ३ ॥

निपतन् प्रच्युतः स्वर्गादिप्राप्तो मेदिनीतलम् ।

स्थित आसीदन्तरिक्षे स तदेति श्रुतं मया ॥ ४ ॥

Having thus ascended heaven, the King lived there in bliss. But some time after, he was hurled down (from heaven) by Indra. I have heard that having thus fallen from heaven, he stayed in the sky and did not fall on the earth.

तत एव पुनश्चापि गतः स्वर्गमिति श्रुतम् ।

राज्ञा वसुमता सार्धमष्टकेन च वीर्यवान् ॥ ५ ॥

प्रतर्दनेन शिबिना समेत्य किल संसदि ।

I have heard that some time after, he again ascended heaven in company with greatly powerful Vasumān, Aṣṭaka, Pratardana and Śibi.

जनमेजय उवाच— Janamejaya said :

कर्मणा केन स दिवं पुनः प्राप्तो महीपतिः ॥ ६ ॥

I desire to hear in detail why that King, after entering heaven, was hurled down from it and why he again gained admittance.

सर्वमेतदशेषेण श्रोतुमिच्छामि तत्त्वतः ।

कथ्यमानं त्वया विप्र विप्रर्षिगणसन्निधौ ॥ ७ ॥

देवराजसमो ह्यासीद् ययातिः पृथिवीपतिः ।

वर्धनः कुरुवंशस्य विभावसुसमद्युतिः ॥ ८ ॥

तस्य विस्तीर्णयशसः सत्यकीर्तेर्महात्मनः ।

चरितं श्रोतुमिच्छामि दिवि चेह च सर्वशः ॥ ९ ॥

Oh Brāhmaṇa, let this be narrated by you before all these Brāhmaṇa Ṛsis. The Lord of the earth Yayāti was like the King of the celestial (Indra). He was the progenitor of the exhaustive Kuru race; he was as effulgent as the sun. He was illustrious, world-wide famous and a man of wonderful achievements. I desire to hear in full the story of his life both here in this world and in heaven.

वैशम्पायन उवाच— Vaiśampāyana said :

हन्त ते कथयिष्यामि ययातेरुत्तमां कथाम् ।
दिवि चेह च पुण्यार्था सर्वपापप्रणाशिनीम् ॥ १० ॥

I shall narrate to you the excellent history of Yayāti's exploits both here on earth and in heaven. The story is sacred and it destroys all the sins of those that hear it.

ययातिर्नाहुषो राजा पूरुं पुत्रं कनीयसम् ।
राज्येऽभिषिच्य मुदितः प्रवव्राज वनं तदा ॥ ११ ॥

अन्त्येषु स विनिक्षिप्य पुत्रान् यदुपुरोगमान् ।
फलमूलाशनो राजा वने संन्यवसच्चिरम् ॥ १२ ॥

The son of Nahuṣa, King Yayāti, having installed this youngest son Pūru on the throne, went to the forest to lead the life of a recluse. He passed over the claims of his other sons with Yadu at their head and he lived in the forest on fruits and roots.

शंसितात्मा जितक्रोधस्तर्पयन् पितृदेवताः ।
अग्नींश्च विधिवज्जुह्वन् वानप्रस्थविधानतः ॥ १३ ॥

He brought his mind and his passions under complete control. He pleased the Pitṛs and celestial by performing sacrifices. He poured libations according to the prescribed rites of men leading the Vānaprastha.

अतिथीन् पूजयामास वन्येन हविषा विभुः ।

शिलोञ्छवृत्तिमास्थाय शेषान्नकृतभोजनः ॥ १४ ॥

The illustrious King entertained the guests and strangers with fruits of the forest and ghee. He supported himself by eating only the scattered corn seeds.

पूर्ण वर्षसहस्रं च एवं वृत्तिरभूद्वृषः ।

अब्भक्षः शरदस्त्रिंशदासीन्नियतवाङ्मनाः ॥ १५ ॥

ततश्च वायुभक्षोऽभूत् संवत्सरमतन्द्रितः ।

तथा पञ्चाग्निमध्ये च तपस्तेपे स वत्सरम् ॥ १६ ॥

एकपादः स्थितश्चासीत् षण्मासाननिलाशनः ।

पुण्यकीर्तिस्ततः स्वर्गे जगामावृत्य रोदसी ॥ १७ ॥

The King thus passed full one thousand years. He passed thirty years, living on water only and observed the vow of silence with mind under complete control. He passed full one year in fasting, living on air alone and having no sleep. He passed another one year in the midst of four fires and the burning sun overhead. He stood for six months continually on one leg. (Having thus passed his life in austere penances), the King, (Yayāti) the doer of sacred deeds, ascended heaven.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

षडशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mahābhāratam - Ādi Parva - Sambhava Parva- Yayāti Caritam
Adhyāya Eighty six comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.



अथ सप्ताशीतितमोऽध्यायः - Adyāya 87

इन्द्रययातिसंवादः ।

Dialogue between Indra and King Yayāti.

* * *

Ślokas 1 to 13

वैशम्पायन उवाच— Vaiśampāyana said :

स्वर्गतः स तु राजेन्द्रो निवसन् देववेश्मनि ।

पूजितस्त्रिदशैः साध्यैर्मरुद्भिर्वसुभिस्तथा ॥ १ ॥

When that great King was living in heaven, he was adored by the celestial, the sādhyas, the marutas and the vasus.

देवलोकं ब्रह्मलोकं संचरन् पुण्यकृद् वशी ।

अवसत् पृथिवीपालो दीर्घकालमिति श्रुतिः ॥ २ ॥

That doer of pious acts (Yayāti) often went from the region of the celestial to the region of Brahma. It is heard that he lived in heaven for a long time.

स कदाचिद्वृषश्रेष्ठो ययातिः शक्रमागमत् ।

कथान्ते तत्र शक्रेण स पृष्टः पृथिवीपतिः ॥ ३ ॥

One day the best of kings, Yayāti, went to Indra and in the course of conversation the lord of earth was asked by Indra :

शक्र उवाच— Indra said :

यदा स पूरुस्तव रूपेण राजन्

जरां गृहीत्वा प्रचचार भूमौ ।

तदा च राज्यं सम्प्रदायैव तस्मै

त्वया किमुक्तः कथयेह सत्यम् ॥ ४ ॥

Oh King, what did you say when Pūru took your old age on earth and when you gave him his kingdom ?

ययातिरुवाच— Yayāti said :

गङ्गायमुनयोर्मध्ये कृत्स्नोऽयं विषयस्तव ।

मध्ये पृथिव्यास्त्वं राजा भ्रातरोऽन्त्याधिपास्तव ॥ ५ ॥

I told him the whole country between the rivers Gaṅgā and the Yamunā which is in fact the central region of the earth, is yours. Your brothers will have the outlying regions.

अक्रोधनः क्रोधनेभ्यो विशिष्ट-

स्तथा तितिक्षुरतितिक्षोर्विशिष्टः ।

अमानुषेभ्यो मानुषाश्च प्रधाना

विद्वांस्तथैवाविदुषः प्रधानः ॥ ६ ॥

I told him, the men having no anger are superior to men with anger; men having forgiveness are superior to men having no forgiveness. Man is superior to animals and the learned to the ignorant.

आकृश्यमानो नाक्रोशेन्मन्युरेव तितिक्षतः ।

आक्रोष्टारं निर्दहति सुकृतं चास्य विन्दति ॥ ७ ॥

If wronged, you should not wrong in return. One's anger, if not subdued, burns one's own self. If subdued, it procures the virtues of the doers of good acts.

नारुन्तुदः स्यान्न नृशंसवादी

न हीनतः परमभ्याददीत ।

ययास्य वाचा पर उद्विजेत

न तां वदेदुषर्ती पापलोक्ष्याम् ॥ ८ ॥

You should never give pain to others by cruel words. Never defeat your enemies by despicable means. Never utter such sinful and burning words as may give pain to others.

अरुन्तुदं परुषं तीक्ष्णवाचं
वाक्कण्टकैर्वितुदन्तं मनुष्यान् ।
विद्यादलक्ष्मीकतमं जनानां
मुखे निबद्धां निर्ऋतिं वहन्तम् ॥ ९ ॥

He who pricks another by the thorns of cruel words holds in his mouth a persecuting Rākṣasa. Lakṣmī (prosperity) leaves the man who casts his eyes on even such a man.

सद्भिः पुरस्तादभिपूजितः स्यात्
सद्भिस्तथा पृष्ठतो रक्षितः स्यात् ।
सदासतामतिवादांस्तितिक्षेत्
सतां वृत्तं चाददीतार्यवृत्तः ॥ १० ॥

You should always keep the virtuous man before you as your model. You should always compare your acts with those of the virtuous. You should always disregard the cruel words of the wicked.

वाक्सायका वदनाग्निष्पतन्ति
यैराहतः शोचति रात्र्यहानि ।
परस्य नामर्मसु ते पतन्ति
तान् पण्डितो नावसृजेत् परेषु ॥ ११ ॥

He who keeps the arrows of cruel words in his lips weeps day and night. The cruel words strike at the inmost part of the body. The wise men never fling such arrows (of cruel words) at others.

न हीदृशं संवननं त्रिषु लोकेषु विद्यते ।
दया मैत्री च भूतेषु दानं च मधुरा च वाक् ॥ १२ ॥

There is nothing in the three worlds with which you can worship the deities as kindness, friendship, charity and sweet words.

तस्मात् सान्त्वं सदा वाच्यं न वाच्यं परुषं क्वचित् ।

पूज्यान् सम्पूजयेद् दद्यान्न य याचेत् कदाचन ॥ १३ ॥

Therefore, you should always utter sweet words that give pleasure and not pain. You should always give and never beg. You should show respects to those that deserve your respect.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

सप्ताशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhāratam - Ādi Parva - Sambhava Parva- Yayāti Caritam

Adhyāya Eighty seven comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ अष्टाशीतितमोऽध्यायः – Adyāya 88

१. स्वर्गतो ययातेः पतनम् ।

Fall of Yayāti who had gone to Swarga.

२. अष्टकप्रश्नश्च ।

Question by Aṣṭaka also.

Ślokas 1 to 13

इन्द्र उवाच— Indra said :

सर्वाणि कर्माणि समाप्य राजन्

गृहं परित्यज्य वनं गतोऽसि ।

तत् त्वां पृच्छामि नहुषस्य पुत्र
केनासि तुल्यस्तपसा ययाते

॥ १ ॥

Oh King, Oh son of Nahuṣa, Oh Yayāti, after accomplishing all your duties, you went to the forest, leaving your home. I ask you, tell me like whom you are in ascetic merits.

ययातिरुवाच— Yayāti said :

नाहं देवमनुष्येषु गन्धर्वेषु महर्षिषु ।
आत्मनस्तपसा तुल्यं कंचित् पश्यामि वासव

॥ २ ॥

Oh Vāsava (Indra), I do not find among men, the celestial, the Gandharvas and great Ṛṣis, any one equal to me in ascetic merits.

इन्द्र उवाच— Indra said :

यदावमंस्थाः सदृशः श्रेयसश्च
अल्पीयसश्चाविदितप्रभावः ।
तस्माल्लोकास्त्वन्तवन्तस्तवेमे
क्षीणे पुण्ये पतितास्यद्य राजन्

॥ ३ ॥

Oh King, as you disregard those that are superiors, those that are your equals and those that are your inferiors, your virtues, therefore, suffer a diminution and thus you must fall from heaven.

ययातिरुवाच— Yayāti said :

सुरर्षिगन्धर्वनरावमानात्
क्षयं गता मे यदि शक्र लोकाः ।
इच्छाम्यहं सुरलोकाद् विहीनः
सतां मध्ये पतितुं देवराज

॥ ४ ॥

Oh King of the celestial, if my virtues have really been diminished (by my pride), let me fall at least among men who are virtuous and honest.

इन्द्र उवाच— Indra said :

सतां सकाशे पतितासि राजं-
 श्र्युतः प्रतिष्ठां यत्र लब्धासि भूयः ।
 एतद् विदित्वा च पुनर्ययाते
 त्वं मावमंस्थाः सदृशः श्रेयसश्च ॥ ५ ॥

Oh King, you shall fall among those that are virtuous and honest. You shall also gain great renown. Oh Yayāti, after your this experience, never again disregard any one, your superiors, your equals or even your inferiors.

वैशम्पायन उवाच— Vaiśampāyana said :

ततः प्रहायामरराजजुष्टान्
 पुण्यल्लोकान् पतमानं ययातिम् ।
 सम्प्रेक्ष्य राजर्षिवरोऽष्टकस्त-
 मुवाच सद्धर्मविधानगोप्ता ॥ ६ ॥

There upon Yayāti fell from the region of the holy. And he was seen when thus falling by that royal sage, Aṣṭaka, the protector of religion. Seeing him he asked.

अष्टक उवाच— Aṣṭaka said :

कस्त्वं युवा वासवतुल्यरूपः
 स्वतेजसा दीप्यमानो यथाग्निः ।
 पतस्युदीर्णाम्बुधरान्धकारात्
 खात् खेचराणां प्रवरो यथार्कः ॥ ७ ॥

Who are you, young as you are, as handsome as Indra, as prominent by your own splendour as that of fire ? Who are you falling like the foremost ranger of the sky, the Sun, driving away the dark masses of clouds ?

दृष्ट्वा च त्वां सूर्यपथात् पतन्तं
वैश्वानरार्कद्युतिमप्रमेयम् ।
किं नु स्विदेतत् पततीति सर्वे
वितर्कयन्तः परिमोहिताः स्मः ॥ ८ ॥

Seeing you fall from the region of the Sun, as effulgent as the fire or the Sun, all men are asking themselves, "What is this that falls ?" They are deprived of their consciousness.

दृष्ट्वा च त्वां धिष्ठितं देवमार्गे
शक्रार्कविष्णुप्रतिमप्रभावम् ।
अभ्युद्रतास्त्वां वयमद्य सर्वे
तत्त्वं प्रपाते तव जिज्ञासमानाः ॥ ९ ॥

Seeing you in the path of the celestial, as effulgent as Sūrya, Indra or Viṣṇu, we have all come to you to ascertain the truth.

न चापि त्वां धृष्णुमः प्रष्टुमग्रे
न च त्वमस्मान् पृच्छसि ये वयं स्मः ।
तत् त्वां पृच्छामि स्पृहणीयरूप
कस्य त्वं वा किं निमित्तं त्वमागाः ॥ १० ॥

Oh enviably handsome one, we would not have been guilty of incivility by first asking you who you are, if you would have asked us first who we are. We ask you, (tell us) who you are and why you come here ?

भयं तु ते व्येतु विषादमोहौ
त्यजाशु चैवेन्द्रसमं प्रभाव ।

त्वा वर्तमानं हि सतां सकाशे

नालं प्रसोढुं बलहापि शक्रः ॥ ११ ॥

Oh Indra-like great one, let your fears be dispelled, let your woes and afflictions cease. You are now in the presence of the virtuous and the wise. Even Indra, the slayer of Bala, cannot do you any harm.

सन्तः प्रतिष्ठा हि सुखच्युतानां

सतां सदैवामरराजकल्प ।

ते संगताः स्थावरजङ्गमेशाः

प्रतिष्ठितस्त्वं सदृशेषु सत्सु ॥ १२ ॥

Oh Indra-like great one, the honest and the virtuous are the support of their bretheren. Here are assembled and protectors of the movable and the immovables of the world, the honest and the virtuous. you are now with such ones.

प्रभुरग्निः प्रतपने भूमिरावपने प्रभुः ।

प्रभुः सूर्यः प्रकाशित्वे सतां चाभ्यागतः प्रभुः ॥ १३ ॥

As Agni is the lord that gives heat, as earth is the lord that holds the seed (and produces corn), as sun is the lord that dispels darkness, so is a guest the lord of the honest and the virtuous.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

अष्टाशीतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mahābhārataṁ - Ādi Parva - Sambhava Parva- Yayāti Caritam
Adhyāya Eighty eight comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकोनवतितमोऽध्यायः - Adyāya 89

१. ययातेः स्वनामकथनपूर्वकं अष्टकेन सह संवादः ।

Discussion between Yayāti and Aṣṭaka,
after Yayāti explaining about his name.

२. तत्र ययातिना स्वस्य स्वर्गादधःपतनकारणकथनम् ।

There for the King Yayāti falling down
from Swarga — the reasons being narrated.

* * *

Ślokas 1 to 23

ययातिरुवाच— Yayāti said :

अहं ययातिर्नहुषस्य पुत्रः

पुरोः पिता सर्वभूतावमानात् ।

प्रभ्रंशितः सुरसिद्धर्षिलोकात्

परिच्युतः प्रपताम्यल्पपुण्यः

॥ १ ॥

I am Yayāti, the son of Nahuṣa and the father of Pūru. I am falling down from the region of the celestial, the siddhas and the ṛṣis, for the diminution of my virtues. (I am falling), because I disregarded every creature on earth.

अहं हि पूर्वो वयसा भवद्भ्य-

स्तेनाभिवादं भवतां न प्रयुञ्जे ।

यो विद्यया तपसा जन्मना वा

वृद्धः स पूज्यो भवति द्विजानाम् ॥ २ ॥

As I am older than in age, I did not salute you first. He who is older in age or superior in learning or asceticism is revered by Brāhmaṇas.

अष्टक उवाच— Aṣṭaka said :

अवादीस्त्वं वयसा यः प्रवृद्धः

स वै राजन् नाभ्यधिकः कथ्यते च ।

यो विद्यया तपसा सम्प्रवृद्धः

स एव पूज्यो भवति द्विजानाम् ॥ ३ ॥

Oh King, you say that he, who is older in years, deserves the respect and reverence of others. But it is said that he is truly worthy of respect is superior in learning and asceticism.

ययातिरुवाच— Yayāti said :

प्रतिकूलं कर्मणां पापमाह-

स्तद् वर्ततेऽप्रवणे पापलोक्यम् ।

सन्तोऽसतां नानुवर्तन्ति चैतद्

यथा चैषामनुकूलास्तथाऽऽसन् ॥ ४ ॥

It is said that sin destroys the merit of all virtuous acts. Vanity contains the element of that which lead to hell. The virtuous never follow the path of the sinful.

अभूद् धनं मे विपुलं गतं तद्

विचेष्टमानो नाधिगन्ता तदस्मि ।

एवं प्रधार्यात्महिते निविष्टो

यो वर्तते स विजानाति धीरः ॥ ५ ॥

They act in a way as to increase their virtue. I myself had great religious merits, but all is now gone. I shall never be able to regain them with my best efforts. He, who will take lesson from my this fate, will be wise and virtuous.

महाधनो यो यजते सुयज्ञै-

र्यः सर्वविद्यासु विनीतबुद्धिः ।

वेदानधीत्य तपसाऽऽयोज्य देहं

दिवं समायात् पुरुषो वीतमोहः ॥ ६ ॥

He who, having acquired great wealth performs sacrifices, who, having acquired all kinds of learning, remains humble, who, having studied the entire Vedas, devotes himself to asceticism, goes to heaven.

न जातु हृष्येन्महता धनेन

वेदानधीतीतानहंकृतः स्यात् ।

नानाभावा बहवो जीवलोके

दैवाधीना नष्टचेष्टाधिकाराः ।

तत् तत् प्राप्य न विहन्येत धीरो

दिष्टं बलीय इति मत्वाऽऽत्मबुद्ध्या ॥ ७ ॥

No one should be proud of his great wealth; no one should feel exalted, because he has studied the entire Vedas. Men are of different dispositions in the world, but Destiny is supreme. Power and exertion are both futile and useless. Knowing Destiny to be supreme. (over all), the wise should neither feel pride nor grief.

सुखं हि जन्तुर्यदि वाऽपि दुःखं

दैवाधीनं विन्दते नात्मशक्त्या ।

तस्माद् दिष्टं बलवन्मन्यमानो

न संज्वरेन्नापि हृष्येत् कथंचित् ॥ ८ ॥

Remembering that Destiny is supreme (over all), creatures should know that happiness and misery depend on Destiny and not on their own exertion and power.

दुःखैर्न तप्येन्न सुखैः प्रहृष्येत्
समेन वर्तेत सदैव धीरः ।

दिष्टं बलीय इति मन्यमानो
न संज्वरेन्नापि हृष्येत् कथंचित् ॥ ९ ॥

The wise should always live contented, without grieving for misery or exalting for happiness. When Destiny is supreme, both grief and exaltation are useless.

भये न मुह्याम्यष्टकाहं कदाचित्
संतापो मे मानसो नास्ति कश्चित् ।
धाता यथा मां विदधीत लोके
ध्रुवं तथाहं भवितेति मत्वा ॥ १० ॥

Oh Aṣṭaka, I never feel terrified with fear, nor do I ever feel grief, for I know that I shall be on earth exactly what the great Ordainer has made me.

संस्वेदजा अण्डजाश्चोद्भिदश्च
सरीसृपाः कृमयोऽथाप्सु मत्स्याः ।
तथाश्मानस्तृणकाष्ठं च सर्वे
दिष्टक्षये स्वां प्रकृतिं भजन्ति ॥ ११ ॥

The Insects, the worms, all the oviparous creatures, vegetables, crawling animals, vermins, fishes, stones, wood, in fact all created things, are united with the Prakṛti when they are freed from their acts.

अनित्यतां सुखदुःखस्य बुद्ध्वा
कस्मात् संतापमष्टकाहं भजेयम् ।
किं कुर्या वै किं च कृत्वा न तप्ये
तस्मात् सन्तापं वर्जयाम्यप्रमत्तः ॥ १२ ॥

Happiness and misery are transitory, Oh Aṣṭaka, knowing this, why should I grieve ?

वैशम्पायन उवाच— Vaiśampāyana said :

एवं ब्रुवाणं नृपतिं ययाति-

मथाष्टकः पुनरेवान्वपृच्छत् ।

मातामहं सर्वगुणोपपन्नं

तत्र स्थितं स्वर्गलोके यथावत् ॥ १३ ॥

King Yayāti, possessed of every accomplishment, who was the maternal grand father of Aṣṭaka, was again asked by him to tell him the account of his living in heaven.

अष्टक उवाच— Aṣṭaka said :

ये ये लोकाः पार्थिवेन्द्र प्रधाना-

स्त्वया भुक्ता यं च कालं यथावत् ।

तान् मे राजन् ब्रूहि सर्वान् यथावत्

क्षेत्रज्ञवद् भावसे त्वं हि धर्मान् ॥ १४ ॥

Oh King of the world, tell me in detail the account of all those regions which you have visited and in which you passed your time in bliss. (Tell me also) the period for which you thus lived.

ययातिरुवाच— Yayāti said :

राजाऽहमासमिह सार्वभौम-

स्ततो लोकान् महत्श्चाजयं वै ।

तत्रावसं वर्षसहस्रमात्रं

ततो लोकं परमस्म्यभ्युपेतः ॥ १५ ॥

I was a great King on earth, ruling over the whole world as my kingdom. I acquired many high regions by my religious merits.

I lived full one thousand years on earth and then I ascended to a very high region.

ततः पुरीं पुरुहूतस्य रम्यां
सहस्रद्वारां शतयोजनायताम् ।
अध्यावसं वर्षसहस्रमात्रं
ततो लोकं परमस्म्यभ्युपेतः ॥ १६ ॥

It is the abode of Indra. It is very beautiful; it has one thousand gates and it extends one hundred Yojanas all around. Here lived I for another one thousand years. And then I ascended to a higher region.

ततो दिव्यमजरं प्राप्य लोकं
प्रजापतेर्लोकपतेर्दुरापम् ।
तत्रावसं वर्षसहस्रमात्रं
ततो लोकं परमस्म्यभ्युपेतः ॥ १७ ॥

This is the region of supreme beatitude, the abode of the Prajāpati, the Lord of the earth, a region very difficult to attain. Here lived I for another one thousand years. And I then ascended to a higher region.

स देवदेवस्य निवेशने च
विहृत्य लोकानवसं यथेष्टम् ।
सम्पूज्यमानस्त्रिदशैः समस्तै-
स्तुल्यप्रभावद्युतिरीश्वराणाम् ॥ १८ ॥

It is the abode of the god of gods, (Viṣṇu), where I lived for many years in supreme bliss. I have lived in various regions and I was adored by the celestial and I possessed splendour and prowess like the celestial.

तथावसं नन्दने कामरूपी

संवत्सराणामयुतं शतानाम् ।

सहाप्सरोभिर्विहरन् पुण्यगन्धान्

पश्यन् नगान् पुष्पितांश्चारुरूपान् ॥ १९ ॥

I was capable of assuming any form at will; I sported for many millions of years with the Apsarās in the gardens of Nandana, under innumerable beautiful trees clad in flowery garb and spreading delicious perfume.

तत्र स्थितं मां देवसुखेषु सक्तं

कालेऽतीते महति ततोऽतिमात्रम् ।

दूतो देवानामब्रवीदुग्ररूपो

ध्वंसेत्युच्चैस्त्रिः प्लुतेन स्वरेण ॥ २० ॥

I lived there in celestial happiness for many years, when a celestial messenger of grim visage thrice shouted to me in a loud and deep voice, "Ruined, Ruined, Ruined".

एतावन्मे विदितं राजसिंह

ततो भ्रष्टोऽहं नन्दनात् क्षीणपुण्यः ।

वाचोऽश्रौषं चान्तरिक्षे सुराणां

सानुक्रोशाः शोचतां मां नरेन्द्र ॥ २१ ॥

Oh best of kings, this much I remember that I fell from Nandana and all my religious merits were gone. Oh King of men, I heard the voices of the celestial in the sky exclaiming in grief.

अहो कष्टं क्षीणपुण्यो ययातिः

पतत्यसौ पुण्यकृत् पुण्यकीर्तिः ।

तानब्रुवं पतमानस्ततोऽहं

सतां मध्ये निपतेयं कथं नु ॥ २२ ॥

“What misfortune ! The virtuous and meritorious Yayāti is falling ! His all religious merits are destroyed !” And when I was falling, I asked them, “Where are those wise ones amongst whom am I to fall ?”

तैराख्याता भवतां यज्ञभूमिः

समीक्ष्य चेमां त्वरितमुपागतोऽस्मि ।

हविर्गन्धं देशिकं यज्ञभूमे-

धूमापाङ्गं प्रतिगृह्य प्रतीतः

॥ २३ ॥

They pointed out to me this sacred sacrificial region belonging to you. I am hastily coming to this your sacrificial ground, seeing the curls of smoke that rise from the sacrificial fire and blacken the sky. I smelt the perfume of the sacrificial ghee.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

एकोनवतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mahābhāratam - Ādi Parva - Sambhava Parva- Yayāti Caritam
Adhyāya Eighty nine comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ नवतितमोऽध्यायः - Adyāya 90

१. मृतस्य स्वर्गादिभोगानन्तरं पुनर्जननप्रकारकथनम् ।

Narraton of the details a person who is born again after having enjoyed the pleasures in swarga.

* * *

Ślokas 1 to 27

अष्टक उवाच— Aṣṭaka said :

यदावसो नन्दने कामरूपी
 संवत्सराणामयुतं शतानाम् ।
 किं कारणं कार्तयुगप्रधानं
 हित्वा च त्वं वसुधामन्वपद्यः ॥ १ ॥

Oh foremost man of the Kṛtayuga, you having been able to assume any form at will, passed millions of years in the garden of Nandana. For what reason have you been compelled to leave that happy region and come here today ?

ययातिरुवाच— Yayāti said :

ज्ञातिं सुहृत् स्वजनो वा यथेह
 क्षीणे वित्ते त्यज्यते मानवैर्हि ।
 तथा तत्र क्षीणपुण्यं मनुष्यं
 त्यजन्ति सद्यः सेश्वरा देवसङ्गाः ॥ २ ॥

As relatives and kinsmen forsake in this world a man who has lost his wealth, so in the other world Indra and the celestial forsake one who loses high righteousness.

अष्टक उवाच— Aṣṭaka said :

तस्मिन् कथं क्षीणपुण्या भवन्ति
 सम्मुह्यते मेऽत्र मनोऽतिमात्रम् ।
 किं वा विशिष्टाः कस्य धामोपयन्ति
 तदा वै ब्रूहि क्षेत्रवित् त्वं मतो मे ॥ ३ ॥

Oh King, I am very curious to learn how men can lose their righteousness in the other world. Tell me also what regions are

attained by what means. I know you are acquainted with all the doings and the sayings.

ययातिरुवाच— Yayāti said :

इमं भौमं नरकं ते पतन्ति
लालप्यमाना नरदेव सर्वे ।
ते कङ्कगोमायुबलाशनार्थे
क्षीणां विवृद्धिं बहुधा व्रजन्ति ॥ ४ ॥

Oh God-like man, they that speak of their own merits are doomed to the painful hell called Bhauma, (earth). Though really lean, they appear to grow (fat on earth) to become the food for vultures, dogs and jackals.

तस्मादेतद् वर्जनीयं नरेन्द्र
दुष्टं लोके गर्हणीयं च कर्म ।
आख्यातं ते पार्थिव सर्वमेव
भूयश्चेदानीं वद किं ते वदामि ॥ ५ ॥

Therefore, oh King, this censurable and wicked vice should be cast off. Oh King, I have now told you all. Tell me what more I shall speak.

अष्टक उवाच— Aṣṭaka said :

यदा तु तान् वितुदन्ते वयांसि
तथा गृध्राः शितिकण्ठाः पतङ्गाः ।
कथं भवन्ति कथमाभवन्ति
न भौममन्यं नरकं शृणोमि ॥ ६ ॥

When life is destroyed by age, Vultures, Śitikanṭha, Insects and Worms eat up the human body, Where does man then live ?

How does he come to life again ? I have never heard of any hell called Bhauma.

ययातिरुवाच— Yayāti said :

ऊर्ध्वं देहात् कर्मणा जृम्भमाणाद्

व्यक्तं पृथिव्यामनुसंचरन्ति ।

इमं भौमं नरकं ते पतन्ति

नावेक्षन्ते वर्षपूगाननेकान्

॥ ७ ॥

When the body is destroyed (by death), man, according to the effects of his acts, is born again in the womb of his mother. He stays there in an indistinct form and he then gradually assumes distinct and visible form. He then reappears and walks on the earth. Thus he falls into the hell Bhauma (earth) and does not see the end of his existence.

षष्टिं सहस्राणि पतन्ति व्योम्नि

तथा अशीतिं परिवत्सराणि ।

तान् वै तुदन्ति पततः प्रपातं

भीमा भौमा राक्षसास्तीक्ष्णदंष्ट्राः ॥ ८ ॥

Some thus falling live for sixty thousand years in the firmament; some again for eight thousand years. They then fall (on this earth) and they are attacked by fearful Bhauma Rākshasas of sharp teeth.

अष्टक उवाच— Aṣṭaka said :

यदेनसस्ते पततस्तुदन्ति

भीमा भौमा राक्षसास्तीक्ष्णदंष्ट्राः ।

कथं भवन्ति कथमाभवन्ति

कथंभूता गर्भभूता भवन्ति

॥ ९ ॥

Why are men, when thus falling from heaven, attacked by these fearful and sharp toothed Rākṣasas ? Why are they not annihilated ? How do they again enter the womb ?

ययातिरुवाच— Yayāti said :

अस्त्रं रेतः पुष्पफलानुपृक्त-
 मन्वेति तद् वै पुरुषेण सृष्टम् ।
 स वै तस्या रज आपद्यते वै
 स गर्भभूतः समुपैति तत्र ॥ १० ॥
 वनस्पतीनोषधीश्चाविशन्ति
 अपो वायुं पृथिवीं चान्तरिक्षम् ।
 चतुष्पदं द्विपदं चापि सर्व-
 मेवम्भूता गर्भभूता भवन्ति ॥ ११ ॥

All beings, thus fallen from heaven, become subtle substance, living in water. This water subsequently becomes the semen from which life is created. It then enters the womb of a woman in her season and develops into the embryo. It then becomes visible life like the fruit from the flower. Entering into trees, plants, vegetables, water, air, earth and space, the watery seed of life becomes quadrupeds of bipeds. This is the case with all creatures.

अष्टक उवाच— Aṣṭaka said :

अन्यद् वपुर्विदधातीह गर्भ-
 मुताहोस्वित् स्वेन कायेन याति ।
 आपद्यमानो नरयोनिमेता-
 माचक्ष्व मे संशयात् प्रब्रवीमि ॥ १२ ॥

शरीरभेदाभिसमुच्छ्रयं च

चक्षुःश्रोत्रे लभते केन संज्ञाम् ।

एतत् तत्त्वं सर्वमाचक्ष्व पृष्ठः

क्षेत्रज्ञं त्वां तात मन्याम सर्वे ॥ १३ ॥

Does a being who has got a human form enter the womb in its own shape or in some other ? How does it acquire its distinct and visible shape, its eyes, ears and consciousness ? Tell me all this, I ask you, because I have my doubts.

ययातिरुवाच— Yayāti said :

वायुः समुत्कर्षति गर्भयोनि-

मृतौ रेतः पुष्परसानुपृक्तम् ।

स तत्र तन्मात्रकृताधिकारः

क्रमेण संवर्धयतीह गर्भम् ॥ १४ ॥

The being that remains in a subtle form in the seed, when dropped into the womb, is attracted by atmospheric force for purposes of rebirth, according to the merits of one's acts.

स जायमानो विगृहीतमात्रः

संज्ञामधिष्ठाय ततो मनुष्यः ।

स श्रोत्राभ्यां वेदयतीह शब्दं

स वै रूपं पश्यति चक्षुषा च ॥ १५ ॥

घ्राणेन गन्धं जिह्वयाथो रसं च

त्वचा स्पर्शं मनसा वेद भावम् ।

इत्यष्टकेहोपहितं हि विद्धि

महात्मनां प्राणभृतां शरीरे ॥ १६ ॥

He then develops in course of time into the embryo. He is then furnished with the visible organisation. Coming out of the womb in course of time, he becomes conscious of his existence. He then becomes sensible of sound by his ears, of colour and form by his eyes, of scent by his nose, of taste by his tongue, of touch by his whole body and of ideas by his mind. Oh Aṣṭaka, it is thus that the gross and visible body develops from the subtle essence.

अष्टक उवाच— Aṣṭaka said :

यः संस्थितः पुरुषो दह्यते वा
निखन्यते वापि निकृष्यते वा ।
अभावभूतः स विनाशमेत्य
केनात्मना चेतयते परस्तात् ॥ १७ ॥

The body is burnt, buried or otherwise destroyed after death. Reduced to nothing on one's death, by what principle is one again revived.

ययातिरुवाच— Yayāti said :

हित्वा सोऽसून् सुप्तवन्निष्ठनित्वा
पुरोधाय सुकृतं दुष्कृतं वा ।
अन्यां योनिं पवनाग्रानुसारी
हित्वा देहं भजते राजसिंह ॥ १८ ॥

Oh best of kings, the man who dies, assumes a subtle form, but he retains the consciousness of all his acts as if in a dream. He then assumes some other form with a quicker speed than that of air.

पुण्यां योनिं पुण्यकृतो व्रजन्ति
पापां योनिं पापकृतो व्रजन्ति ।

कीटाः पतङ्गाश्च भवन्ति पापा

न मे विवक्षास्ति महानुभाव ॥ १९ ॥

चतुष्पदा द्विपदाः षट्पदाश्च

तथाभूता गर्भभूता भवन्ति ।

आख्यातमेतन्निखिलेन सर्वं

भूयस्तु किं पृच्छसि राजसिंह ॥ २० ॥

The virtuous attain to a superior and the vicious to an inferior form of existence. The vicious one, I have nothing more to say. I have told you, how beings are born by the development of their embryonic form as quadrupeds, bipeds and six-footed creatures. What more will you ask me ?

अष्टक उवाच— Aṣṭaka said :

किंस्वित् कृत्वा लभते तात लोकान्

मर्त्यः श्रेष्ठांस्तपसा विद्यया वा ।

तन्मे पृष्टः शंस सर्वं यथाव-

च्छुभाँल्लोकान् येन गच्छेत् क्रमेण ॥ २१ ॥

Oh sire, how does a man attain to those higher regions whence there is no return to earthly life again ? Is it by asceticism or knowledge ? How does a man attain to the region of the highest bliss ? As I ask you, tell me all.

ययातिरुवाच— Yayāti said :

तपश्च दानं च शमो दमश्च

हीरार्जवं सर्वभूतानुकम्पा ।

स्वर्गस्य लोकस्य वदन्ति सन्तो

द्वाराणि सप्तैव महान्ति पुंसाम् ।

नश्यन्ति मानेन तमोऽभिभूताः

पुंसः सदैवेति वदन्ति सन्तः ॥ २२ ॥

The wise say that there are seven gates through which admission might be gained to heaven. These are asceticism, gift, tranquility of mind, self-command, modesty, simplicity and kindness. A person loses all this in consequence of vanity.

अधीयानः पण्डितं मन्यमानो

यो विद्यया हन्ति यशः परेषाम् ।

तस्यान्तवन्तश्च भवन्ति लोका

न चास्य तद् ब्रह्म फलं ददाति ॥ २३ ॥

The man who, having acquired knowledge, regards himself as learned, and destroys the reputation of others by his learning, never goes to the region of the highest bliss. It does not also give him the power of attaining to Brahma.

चत्वारि कर्माण्यभयंकराणि

भयं प्रयच्छन्त्ययथाकृतानि ।

मानाग्निहोत्रमुत मानमौनं

मानेनाधीतमुत मानयज्ञः ॥ २४ ॥

Study, taciturnity, worship before fire and sacrifices, these are the four means through which fear is removed. But when these four are mixed with vanity, they cause fear instead of removing it.

न मानमान्यो मुदमाददीत

न सन्तापं प्राप्नुयाच्चावमानात् ।

सन्तः सतः पूजयन्तीह लोके

नासाधवः साधुबुद्धिं लभन्ते ॥ २५ ॥

इति दद्यामित यज इत्यधीय इति व्रतम् ।

इत्येतानि भयान्याहुस्तानि वर्ज्यानि सर्वशः ॥ २६ ॥

The wise should never feel pride in receiving honours, nor should they be sorry if insulted. For it is the wise alone that honour the wise; the wicked and vicious can never act like the virtuous. I have given so much, I have performed so many sacrifices, I have studied so much, I have observed so many vows, such vanity and pride are the roots of all fear. Therefore, it must be abandoned by all means.

ये चाश्रयं वेदयन्ते पुराणं

मनीषिणो मानसमार्गरुद्धम् ।

तद्धः श्रेयस्तेन संयोगमेत्य

परां शान्तिं प्राप्नुयुः प्रेत्य चेह ॥ २७ ॥

Those learned men who accept as their only support the unchangeable and inconceivable Brahma, Brahma that showers blessings on persons virtuous as you are, enjoy perfect peace here in this world and hereafter in heaven.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

नवतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhāratam - Ādi Parva - Sambhava Parva- Yayāti Caritam

Adhyāya Ninety comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ एकनवतितमोऽध्यायः – Adyāya 91

१. ब्रह्मचर्याद्याश्रमविषयकाष्टकययातिप्रश्नप्रतिवचनम् ।

Discussion between Yayāti and Aṣṭaka
pertaining to Brahmacharya and other Āśramas.

Ślokas 1 to 18

अष्टक उवाच— Aṣṭaka said :

चरन् गृहस्थः कथमेति धर्मान्

कथं भिक्षुः कथमाचार्यकर्मा ।

वानप्रस्थः सत्पथे सन्निविष्टो

बहून्यस्मिन् सम्प्रति वेदयन्ति ॥ १ ॥

Those that are learned in the Vedas differ in opinions as regards the respective methods which should be practised by the Gṛhasthas, Brahmachāris, Bhikṣus and Vānaprasthas, so that they may acquire religious merits.

ययातिरुवाच— Yayāti said :

आहूताध्यायी गुरुकर्मस्वचोद्यः

पूर्वोत्थायी चरमं चोपशायी ।

मृदुर्दान्तो धृतिमानप्रमत्तः

स्वाध्यायशीलः सिद्धयति ब्रह्मचारी ॥ २ ॥

A Brahmachārī must do the following. When he will live in the house of his preceptor, he must receive lessons only when his preceptor will call him to do it. He must serve his preceptor without waiting for his command. He must rise before his preceptor from his bed and go to bed after him. He must be humble, self-controlled, patient, vigilant and devoted to study.

धर्मगतं प्राप्य धनं यजेत

दद्यात् सदैवातिथीन् भोयजेच्च ।

अनाददानश्च परैरदत्तं

सैषा गृहस्थोपनिषत् पुराणी

॥ ३ ॥

It is said in the oldest Upaniṣad that he must perform sacrifices after acquiring wealth by honest means. He should spend it in charity; he should be hospitable to all that would come to his house; he should never use anything without giving a portion to others.

स्ववीर्यजीवी वृजिनान्निवृत्तो

दाता परेभ्यो न परोपतापी ।

तादृङ्मुनिः सिद्धिमुपैति मुख्यां

वसन्नरण्ये नियताहारचेष्टः

॥ ४ ॥

A Muni (Brahmacārī) should live in the forest, depending on his own vigour and without searching for food. He should abstain from all vicious acts; he should give away in charity; he should never inflict pain upon any creatures. It is then only that he can gain success.

अशिल्पजीवी गुणवांश्चैव नित्यं

जितेन्द्रियः सर्वतो विप्रयुक्तः ।

अनोकशायी लघुरल्पप्रचार-

श्चरन् देशानेकचरः स भिक्षुः

॥ ५ ॥

He is a true Bhikṣu, who does not support himself by any manual labour, who possesses many accomplishments, who has his passions under complete control, who is thoroughly unconnected with all worldly concerns, who does not sleep under the shelter of a householder's roof, who is without wife and who travels over many countries, going some distance every day.

रात्र्या यया वाभिजिताश्च लोका

भवन्ति कामाभिजिताः सुखाश्च ।

तामेव रात्रिं प्रयतेत विद्वा-

नरण्यसंस्थो भवितुं यतात्मा

॥ ६ ॥

दशैव पूर्वान् दश चापरांश्च

ज्ञातीनथात्मानमथैकविंशम् ।

अरण्यवासी सुकृते दधाति

विमुच्यारण्ये स्वशरीरधातून्

॥ ७ ॥

A learned man should adopt the Vānaprastha mode of life, after the performance of the necessary rites. He should adopt it when he has been able to control his thirst for enjoyments and desire of acquiring wealth. When a man dies in the forest, leading the Vānaprastha mode of life, he mixes his ancestors and grandchildren, numbering ten generations including himself, with the divine essence.

अष्टक उवाच— Aṣṭaka said :

कतिस्विदेव मुनयः कति मौनानि चाप्युत ।

भवन्तीति तदाचक्ष्व श्रोतुमिच्छामहे वयम्

॥ ८ ॥

How many kinds of Munis are there and how many kinds of Munis (observers of vows) ? We desire to hear all this.

ययातिरुवाच— Yayāti said :

अरण्ये वसतो यस्य ग्रामो भवति पृष्ठतः ।

ग्रामे वा वसतोऽरण्यं स मुनिः स्याज्जनाधिप

॥ ९ ॥

Oh King, he is a true Muni, who possesses all things pertaining to a village though living in the forest and also possesses all things pertaining to the forest though living in a village.

अष्टक उवाच— Aṣṭaka said :

कथंस्विद् वसतोऽरण्ये ग्रामो भवति पृष्ठतः ।

ग्रामे वा वसतोऽरण्यं कथं भवति पृष्ठतः ॥ १० ॥

How is it possible to possess all things pertaining to a village when living in the forest and all things pertaining to a forest when living in a village ?

ययातिरुवाच— Yayāti said :

न ग्राम्यमुपयुञ्जीत य आरण्यो मुनिर्भवेत् ।

तथास्य वसतोऽरण्ये ग्रामो भवति पृष्ठतः ॥ ११ ॥

A Muni lives in the forest after withdrawing himself from all worldly objects. But though he never seeks to possess things pertaining to a village, he may yet get them by his ascetic powers.

अनग्निरनिकेतश्चाप्यगोत्रचरणो मुनिः ।

कौपीनाच्छादनं यावत् तावदिच्छेच्च चीवरम् ॥ १२ ॥

यावत् प्राणाभिसन्धानं तावदिच्छेच्च भोजनम् ।

तथास्य वसतो ग्रामेऽरण्यं भवति पृष्ठतः ॥ १३ ॥

यस्तु कामान् परित्यज्य त्यक्तकर्मा जितेन्द्रियः ।

आतिष्ठेच्च मुनिर्मौनं स लोके सिद्धिमाप्नुयात् ॥ १४ ॥

A true Muni, withdrawn from all earthly objects, might live in a village, leading the life of a hermit. Chad in Kaupīna (scantiest of robes,) he considers himself attired in the richest robe. He is content with food just sufficient to support life. He who abandons all desires, who has all his passions under complete control and who has given up all actions, is the man who attains success.

धौतदन्तं कृत्तनखं सदा स्नातमलंकृतम् ।

असितं सितकर्माणं कस्तमर्हति नार्चितुम् ॥ १५ ॥

Why should you not revere the man who lives on pure food, who refrains from injuring others, whose heart is ever holy, who is effulgent in his ascetic merits, who is free from the leaden weight of desire and who abstains from injury even when it is sanctioned by the scriptures ?

तपसा कर्षितः क्षामः क्षीणमांसास्थिशोणितः ।

स च लोकमिमं जित्वा लोकं विजयते परम् ॥ १६ ॥

Emaciated by hard asceticism and reduced in marrow, blood and flesh, such a Muni not only conquers this world, but the highest world.

यदा भवति निर्द्वन्द्वो मुनिर्मौनं समास्थितः ।

अथ लोकमिमं जित्वा लोकं विजयते परम् ॥ १७ ॥

The Muni who sits in Yoga, meditation and who becomes indifferent to happiness and misery, honour and insult, conquers this world and conquering it, he conquers the highest world.

आस्येन तु यदाहारं गोवन्मृगयते मुनिः ।

अथास्य लोकः सर्वोऽयं सोऽमृतत्वाय कल्पते ॥ १८ ॥

The Muni who eats like the kine and other animals, without providing for it before hand and without any relish, becomes identified with the whole universe.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

एकनवतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhāratam - Ādi Parva - Sambhava Parva- Yayāti Caritam

Adhyāya Ninety one comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.



अथ द्विनवतितमोऽध्यायः — Adyāya 92

१. ययातेः स्वर्गाच्च्युतस्य अष्टकादि यज्ञभूमिं प्रत्यागमन-
निमित्तकथनम् ॥

Narration for the reasons of Yayāti coming to the
Yajñyabhūmi of Aṣṭaka, after falling down from
Swarga.

२. अष्टकप्रतर्दनयोः ययातिना संवादः ॥

Discussion between Aṣṭaka, Pratardana
and the King Yayāti.

* * *

Ślokas 1 to 19

अष्टक उवाच— Aṣṭaka said :

कतरस्त्वनयोः पूर्वं देवानामेति सात्मताम् ।

उभयोर्धावतो राजन् सूर्याचन्द्रमसोरिव ॥ १ ॥

Oh King, who does amongst the two, namely the ascetic and
the man of knowledge, first attain to the communion with Brahma,
although both exerting like the Sun and the Moon !

ययातिरुवाच— Yayāti said :

अनिकेतो गृहस्थेषु कामवृत्तेषु संयतः ।

ग्राम एव वसन् भिक्षुस्तयोः पूर्वतरं गतः ॥ २ ॥

He who is a man of knowledge and who is self controlled,
though living among the householders with various sorts of
desires, attains to salvation first.

अवाप्य दीर्घमायुस्तु यः प्राप्तो विकृतिं चरेत् ।

तप्यते यदि तत् कृत्वा चरेत् सोऽन्यत् तपस्ततः ॥ ३ ॥

Those that devote themselves to Yoga meditation take time to acquire that knowledge, for by practice along they divest themselves from the idea of duality.

पापानां कर्मणां नित्यं विभियाद् यस्तु मानवः ।

सुखमप्याचरन् नित्यं सोऽत्यन्तं सुखमेधते ॥ ४ ॥

तद् वै नृशंसं तदसत्यमाहु-

र्यः सेवतेऽधर्ममनर्थबुद्धि ।

अर्थोऽप्यनीशस्य तथैव राजं-

स्तदारजवं स समाधिस्तदार्यम् ॥ ५ ॥

Then again, if a man devoted to Yoga does not find sufficient time to attain to success in one's one life, he is benefited in his next life by the progress already made. But the man of knowledge ever sees the indestructible Unity, therefore he, though emerged in worldly enjoyments, is never affected in the heart.

अष्टक उवाच— Aṣṭaka said :

केनासि हूतः प्रहितोऽसि राजन्

युवा स्रग्वी दर्शनीयः सुवर्चाः ।

कुत आयातः कतरस्यां दिशि त्व-

मुताहोस्वित् पार्थिवं स्थानमस्ति ॥ ६ ॥

Oh King, You are young, You are handsome, You are decorated with celestial garlands, your splendour is great. From what place have you come and where do you go ? Whose messenger are You ? Are you going to earth ?

ययातिरुवाच— Yayāti said :

इमं भौमं नरकं क्षीणपुण्यः

प्रवेष्टुमुर्वी गगनाद् विप्रहीणः ।

उत्त्वाऽहं वः प्रपतिष्याम्यनन्तरं

त्वरन्ति मां लोकपा ब्रह्मणो ये ॥ ७ ॥

As I have lost my religious virtues, I am falling into the Bhauma, (earth) hell. I shall go there after finishing my talk with you. The lokapālas are commanding me even now to hasten thither.

सतां सकाशे तु वृतः प्रपात-

स्ते संगता गुणवन्तस्तु सर्वे ।

शक्राच्च लब्धो हि वरो मयैष

पतिष्यता भूमितलं नरेन्द्र ॥ ८ ॥

Oh King, I have obtained the following boon from Indra. Though I shall fall on earth, yet I shall fall among wise and virtuous men.

अष्टक उवाच— Aṣṭaka said :

पृच्छामि त्वां मा प्रपत प्रपातं

यदि लोकाः पार्थिव सन्ति मेऽत्र ।

यद्यन्तरिक्षे यदि ता दिवि स्थिताः

क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये ॥ ९ ॥

Oh King, I believe, You know every thing. I ask you, is there any region for myself either in heaven or in the firmament ? If there be any, you shall not fall.

ययातिरुवाच— Yayāti said :

यावत् पृथिव्यां विहितं गवाश्वं

सहारण्यैः पशुभिः पार्वतैश्च ।

तावाल्लोका दिवि ते संस्थिता वै

तथा विजानीहि नरेन्द्रसिंह ॥ १० ॥

Oh best of Kings, there are many regions for you to enjoy in heaven, as many as the kine and horses of earth, as the animals in the wilderness and the hills.

अष्टक उवाच— Aṣṭaka said :

तांस्ते ददामि मा प्रपत प्रपातं
ये मे लोका दिवि राजेन्द्र सन्ति ।
यद्यन्तरिक्षे यदि वा दिवि श्रिता-
स्तानाक्रम क्षिप्रमपेतमोहः ॥ १९ ॥

Oh King, I give to you all those regions in heaven or in the firmament that are for me to enjoy. Therefore, though falling, you must not fall. Take them soon, wherever they may be, in heaven or in the firmament. Let your sorrow cease.

ययातिरुवाच— Yayāti said :

नास्मद्विधो ब्राह्मणो ब्रह्मविच्च
प्रतिग्रहे वर्तते राजमुख्य ।
यथा प्रदेयं सततं द्विजेभ्य-
स्तथाददं पूर्वमहं नरेन्द्र ॥ १२ ॥

Oh best of Kings, a Brahma-knowing Brāhmaṇa alone can accept gifts and not men like ourselves. Oh King, I myself have given away (many gifts) to Brāhmaṇas, as I should do.

नाब्राह्मणः कृपणो जातु जीवेद्
याश्चापि स्याद् ब्राह्मणी वीरपत्नी ।
सोऽहं नैवाकृतपूर्वं चरेयं
विधित्समानः किमु तत्र साधु ॥ १३ ॥

Let no man, who is not a Brāhmaṇa and no woman who is the wife of a hero, earn infamy by accepting gifts. I have always

desired to perform virtuous acts on earth. What I have never done before, how shall I do it now and accept a gift ?

प्रतर्दन उवाच— Pratardana said :

पृच्छामि त्वां स्पृहणीयरूप

प्रतर्दनोऽहं यदि मे सन्ति लोकाः ।

यद्यन्तरिक्षे यदि वा दिवि श्रिताः

क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये ॥ १४ ॥

Oh handsome one, I am Pratardana by name. I ask you, is there any region for me in heaven or in the firmament to enjoy as fruits of my virtues ? You know everything.

ययातिरुवाच— Yayāti said :

सन्ति लोका बहवस्ते नरेन्द्र

अप्येकैकः सप्तसप्ताप्यहानि ।

मधुच्युतो घृतपृक्ता विशोका-

स्ते नान्तवन्तः प्रतिपालयन्ति ॥ १५ ॥

Oh King, innumerable regions, as effulgent as the solar disc and full of great felicity, await you. If you live only for seven days in each, they will never be exhausted.

प्रतर्दन उवाच— Pratardana said :

तांस्ते ददानि मा प्रपत प्रपातं

ये मे लोकास्तव ते वै भवन्तु ।

यद्यन्तरिक्षे यदि वा दिवि श्रिता-

स्तानाक्रम क्षिप्रमपेतमोहः ॥ १६ ॥

I give to you all of them. Therefore, though falling, you must not fall. Let all the regions for me to enjoy be yours, whether they

may be in heaven or in the firmament. Take them soon and let your sorrow cease.

ययातिरुवाच— Yayāti said :

न तुल्यतेजाः सुकृतं कामयेत
योगक्षेमं पार्थिव पार्थिवः सन् ।
दैवादेशादापदं प्राप्य विद्वां-
श्वरेन्दुशंसं न हि जातु राजा ॥ १७ ॥

Oh King, no King of equal energy should ever desire to accept in gift the religious merits of another King acquired by Yoga. No King, if wise, should act in a censurable way, though afflicted with calamity.

धर्म्यं मार्गं यतमानो यशस्यं
कुर्याद्वृषो धर्ममवेक्षमाणः ।
न मद्विधो धर्मबुद्धिः प्रजानन् ।
कुयदिवं कृपणं मां यथाऽऽत्थ ॥ १८ ॥

A King should keep his eyes fixed on virtue and walk in the path of piety and thus increase his fame. A virtuous man like me, who know what are his duties, should not act so meanly as you ask me to do.

कुर्याद् पूर्व न कृतं यदन्यै-
र्विधित्समानः किमु तत्र साधु ।
ब्रुवाणमेनं नृपतिं ययातिं
नृपोत्तमो वसुमानब्रवीत् तम् ॥ १९ ॥

When others, desirous of acquiring religions merit, do not accept gifts, how can I do it what they do not ? When the best of Kings, Yayāti, said this, he was thus addressed by Vasumān.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते
द्विनवतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

*In Mahābhārata - Ādi Parva - Sambhava Parva - Yayāti Caritam
Adhyāya Ninety two comes to an end.*

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

अथ त्रिनवतितमोऽध्यायः – Adyāya 93

१. वसुमतः शिवेश्च ययातिना संवादः ।
Discussion between Vasumān, Śibi and King Yayāti.
२. पुनः अष्टक-ययातिसंवादः ।
Again discussion between Aṣṭaka and King Yayāti.
३. तत्रागतया माधव्या स्वपुत्रान् प्रति ययातेः मातामहत्वकथनम् ।
Mādhavi arrived there, she narrates to her children about Yayāti – who is maternal grandfather.
४. तद्वचनेन ययातेः अष्टकादिदत्तपुण्यस्वीकारपूर्वकं अष्टकादिभिः सह स्वर्गगमनम् ।
By these words, by the receipt of virtues from Aṣṭaka and others, again Yayāti leaves for Swarga along with them.
५. ययातिना मार्गे अष्टकादीन् प्रति विस्तरेण स्ववृत्तान्तकथनम् ।
On the way, in a detailed manner, Yayāti narrates his story to Aṣṭaka and others.
६. ययात्युपाख्यान श्राणादिफल कथनम् ।
Narration of benefits of hearing the story of Mahārāja Dhārmika Yayāti.

* * *

Ślokas 1 to 28

वसुमानुवाच— Vasumāna said :

पृच्छामि त्वां वसुमानौषदश्वि-
 र्यद्यस्ति लोको दिवि मे नरेन्द्र ।
 यद्यन्तरिक्षे प्रथितो महात्मन्
 क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये ॥ १ ॥

I am Vasumān, the son of Auṣadaśva. I ask you, Oh King, is there any region for me to enjoy either in heaven or in the firmament, as fruits of my virtuous acts ? Oh high-souled one, you know all holy regions.

ययातिरुवाच— Yayāti said :

यदन्तरिक्षं पृथिवी दिशश्च
 यत्तेजसा त...ते भानुमांश्च ।
 लोकास्तावन्तो दिवि संस्थिता वै
 ते नान्तवन्तः प्रतिपालयन्ति ॥ २ ॥

The extensive regions, as extensive as those in the firmament, on earth and ten points of heaven that are illuminated by the sun, are all waiting for you.

वसुमानुवाच— Vasumāna said :

तांस्ते ददानि मा प्रपत प्रपातं
 ये मे लोकास्तव ते वै भवन्तु ।
 क्रीणीष्वैताँस्तृणकेनापि राजन्
 प्रतिग्रहस्ते यदि धीमन् प्रदुष्टः ॥ ३ ॥

I give them all to you. Let those regions that are mine be all yours. Oh King, if it is improper for you to accept them in gift, then purchase them with a straw.

ययातिरुवाच— Yayāti said :

न मिथ्याहं विक्रयं वै स्मरामि
 वृथा गृहीतं शिशुकाच्छङ्कमानः ।
 कुर्या न चैवाकृतपूर्वमन्यै-
 विधिस्समानः किमु तत्र साधु ॥ ४ ॥

I do not remember to have ever bought or sold any thing in an unfair way. This has also never been done by other kings. How shall I do it then ?

वसुमानुवाच— Vasumān said :

तांस्त्वं लोकान् प्रतिपद्यस्व राजन्
 मया दत्तान् यदि नेष्टः क्रयस्ते ।
 अहं न तान् वै प्रतिगन्ता नरेन्द्र
 सर्वे लोकास्त्वते वै भवन्तु ॥ ५ ॥

Oh King, if to purchase them to considered by you improper, take them from me as gifts, I for myself speak, that I shall never go to those regions that are for me. Let them, therefore, be yours.

शिविवाच— Śibi said :

पृच्छामि त्वां शिबिरौशीनरोऽहं
 ममापि लोका यदि सन्तीह तात ।
 यद्यन्तरिक्षे यदि वा दिवि श्रिताः
 क्षेत्रज्ञं त्वां तस्य धर्मस्य मन्ये ॥ ६ ॥

I am Śibi, the son of Uśīnara. I ask you, Oh King, Oh sire, is there any region in heaven or in the firmament for me to enjoy ? You know every region that one may enjoy as the fruit of his religious merit.

ययातिरुवाच— Yayāti said :

यत् त्वं वाचा हृदयेनापि साधून्
परीप्समानान् नावमंस्था नरेन्द्र ।
तेनानन्ता दिवि लोकाः श्रितास्ते
विद्युद्रूपाः स्वनवन्तो महान्तः ॥ ७ ॥

You have never disregarded either in mind or by speech the honest and the virtuous men that ever applied to you. There are infinite worlds for you to enjoy in heaven, all blazing like lightening.

शिविरुवाच— Śibi said :

तांस्त्वं लोकान् प्रतिपद्यस्व राजन्
मया दत्तान् यदि नेष्टः क्रयस्ते ।
न चाहं तान् प्रतिपत्स्ये ह दत्त्वा
यत्र गत्वा नानुशोचन्ति धीराः ॥ ८ ॥

If you consider their purchase as improper, I give them to you as gifts. Oh King, take them all. I shall never go to the region where the wise never feel the least grief.

ययातिरुवाच— Yayāti said :

यथा त्वमिन्द्रप्रतिमप्रभाव-
स्ते चाप्यनन्ता नरदेवल्लोकाः ।
तथाऽद्य लोके न रमेऽन्यदत्ते
तस्माच्छिवे नाभिनन्दामि देयम् ॥ ९ ॥

Oh Śibi, you have indeed obtained for yourself infinite worlds, possessed as you are of the prowess of Indra. But I do not wish to enjoy regions given to me by others. Therefore, I cannot accept your gifts.

अष्टक उवाच— Aṣṭaka said :

न चेदेकैकशो राजँल्लोकान् नः प्रतिनन्दसि ।

सर्वे प्रदाय भवथे गन्तारो नरकं वयम् ॥ १० ॥

Oh King, each of us has expressed our desire to give you the regions that each of us has acquired by his religious merits. You refuse to accept them. We leave them for you and we shall now descend into the earth-hell.

ययातिरुवाच— Yayāti said :

यदर्होऽहं तद् यदध्वं सन्तः सत्याभिनन्दिनः ।

अहं तत्राभिजानामि यत् कृतं न मया पुरा ॥ ११ ॥

You are all truth-loving and wise. Give me that which I desire to have. I shall not be able to do what I have not done before.

अष्टक उवाच— Aṣṭaka said :

कस्यैते प्रतिदृश्यन्ते रथाः पञ्च हिरण्मयाः ।

यानारुह्य नरो लोकानभिवाञ्छति शाश्वतान् ॥ १२ ॥

To whom does these fine cars belong that we see before us ?
Do me ride on them who go to the regions of everlasting bliss ?

ययातिरुवाच— Yayāti said :

युष्मानेते वहिष्यन्ति रताः पञ्च हिरण्मयाः ।

उञ्चैः सन्तः प्रकाशन्ते ज्वलन्तोऽग्निशिखा इव ॥ १३ ॥

These fine golden cars, as blazing as fire and displaying great glory, will carry you to regions of bliss.

अष्टक उवाच— Aṣṭaka said :

आतिष्ठस्व रथान् राजन् विक्रमस्व विहायसम् ।
वयमप्यनुयास्यामो यदा कालो भविष्यति ॥ १४ ॥

Oh King, get on these cars and go to heaven. We shall follow you in time.

ययातिरुवाच— Yayāti said :

सर्वैरिदानीं गन्तव्यं सह स्वर्गजितो वयम् ।
एष नो विरजाः पन्था दृश्यते देवसद्वनः ॥ १५ ॥

We can now all go together. All of us have conquered heaven. Behold, the glorious path to heaven becomes visible.

वैशम्पायन उवाच— Vaiśampāyana said :

तेऽधिरुह्य रथान् सर्वे प्रयाता नृपसत्तमाः ।
आक्रमन्तो दिवं भाभिर्धर्मेणावृत्य रोदसी ॥ १६ ॥

Illuminating the whole firmament by the glory of their virtues, those excellent kings got on those cars and set out in order to get admittance into heaven.

अष्टक उवाच— Aṣṭaka said :

अहं मन्ये पूर्वमेकोऽस्मि गन्ता
सखा चेन्द्रः सर्वथा मे महात्मा ।
कस्मादेवं शिविरौशीनरोऽय-
मेकोऽत्यगात् सर्ववेगेन वाहान् ॥ १७ ॥

I always thought that Indra was my special friend and that I shall, of all others, first obtain admittance into heaven. But how is it that Śibi, the son of Uśīnara, has already left us behind ?-

ययातिरुवाच— Yayāti said :

अददद् देवयानाय यावद् वित्तमविन्दत ।

उशीनरस्य पुत्रोऽयं तस्माच्छ्रेष्ठो हि वः शिबिः ॥ १८ ॥

दानं तपः सत्यमथापि धर्मो

हीः श्रीः क्षमा सौम्यमथो विधित्सा ।

राजन्नेतान्यप्रमेयाणि राज्ञः

शिबेः स्थितान्यप्रतिमस्य बुद्ध्या ॥ १९ ॥

एवं वृत्तो हीनिषेवश्च यस्मात्

तस्माच्छिबिरत्यगाद् वै रथेन ।

This son of Uśīnara had given all he possessed to attain to the region of Brahma. Therefore, he is the foremost among all of you. Śibi's liberality, asceticism, truth, virtue, modesty, good fortune, forgiveness amiability and desire of performing good acts, have been so great that none can measure them. The King Śibi is crowned with righteousness and is bashful, therefore he is foremost among all of us.

वैशम्पायन उवाच— Vaiśampāyana said :

अथाष्टकः पुनरेवान्वपृच्छ-

न्मातामहं कौतुकेनेन्द्रकल्पम् ॥ २० ॥

पृच्छामि त्वां नृपते ब्रूहि सत्यं

कुतश्च कश्चासि सुतश्च कस्य ।

कृतं त्वया यद्धि न तस्य कर्ता
लोके त्वदन्यः क्षत्रियो ब्राह्मणो वा ॥ २१ ॥

Aṣṭaka, impelled by curiosity, again asked his maternal grandfather, who was like Indra himself, "Oh King, I ask you, tell me truly, whence have you come ? Who are You ? and whose son are You ?

ययातिरुवाच— Yayāti said :

ययातिरस्मि नहुषस्य पुत्रः
पूरोः पिता सार्वभौमस्त्विहासम् ।
गुह्यं चार्थं मामकेभ्यो ब्रवीमि
मातामहोऽहं भवतां प्रकाशम् ॥ २२ ॥

I tell you truly, I am Yayāti, the son of Nahuṣa and the father of Pūru. I was a Sārvabhauma on earth. You are my kinsmen. I am your maternal grandfather.

सर्वामिमां पृथिवीं निर्जिगाय
प्रादामहं छादनं ब्राह्मणेभ्यः ।
मेध्यानश्वानेकशतान् सुरूपाँ-
स्तदा देवाः पुण्यभाजो भवन्ति ॥ २३ ॥

Having conquered the whole earth, I gave clothes to the Brāhmaṇas. I gave them also one hundred horses fit for sacrificial offerings. For such pious acts the celestial become propitious to those that perform them.

अदामहं पृथिवीं ब्राह्मणेभ्यः
पूर्णमिमामखिलां वाहनेन ।

गोभिः सुवर्णेन धनैश्च मुख्यै-

स्तदाददं गाः शतमर्बुदानि

॥ २४ ॥

I gave also to Brāhmaṇas this whole earth with her horses, elephants, kine, gold and all kinds of wealth. I gave away also, One hundred Arbudas of excellent milk cows.

सत्येन वै द्यौश्च वसुन्धरा च

तथैवाग्निर्ज्वलते मानुषेषु ।

न मे वृथा व्याहृतमेव वाक्यं

सत्यं हि सन्तः प्रतिपूजयन्ति

॥ २५ ॥

The firmament and earth still exist owing to my truth and virtue. Fire and burns owing to my truth and virtue. Never a word has been uttered by me which is not true. The wise, therefore, adore truth.

यदष्टक प्रब्रवीमीह सत्यं

प्रतर्दनं चौषदश्विं तथैव ।

सर्वे च लोका मुनयश्च देवाः

सत्येन पूज्या इति मे मनोगतम्

॥ २६ ॥

Oh Aṣṭaka, all that I have told you, Pratardana and Vasu-mān, is the truth itself. I know that the worlds, all the Ṛṣis and all the celestial are adorable only because Truth characterises them all.

यो नः स्वर्गजितः सर्वान् यथा वृत्तं निवेदयत् ।

अनुसूयुर्द्विजाग्रयेभ्यः स लभेन्नः सलोकताम्

॥ २७ ॥

He who will duly read to the good Brāhmaṇas the account of our ascension to heaven without malice shall himself attain to the same worlds with us.

वैशम्पायन उवाच— Vaiśampāyana said :

एवं राजा स महात्मा ह्यतीव

स्वैर्दोहित्रैस्तारितोऽमित्रसाहः ।

त्यक्त्वा महीं परमोदारकर्मा

स्वर्गं गतः कर्मभिव्याप्य पृथ्वीम् ॥ २८ ॥

Thus ascended to heaven that illustrious man (Yayāti) of great achievements, Rescued by his kinsmen, he left the earth and filled the three worlds with the fame of his deeds.

इति श्रीमन्महाभारते आदिपर्वणि संभवपर्वणि ययातिचरिते

त्रिनवतितमोऽध्यायः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

In Mahābhārata - Ādi Parva - Sambhava Parva- Yayāti Caritam
Adhyāya Ninety three comes to an end.

Om Śrī Kṛṣṇārpaṇamastu.

★ ★ ★

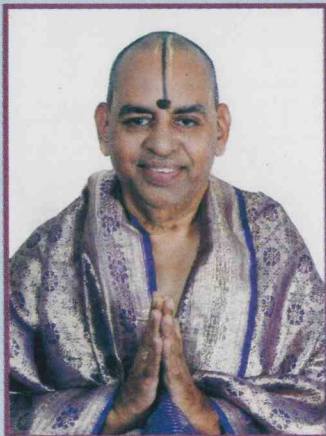


On 11-9-2011, during Chaturmasya performed by His Holiness Śrī Śrī 1008 Śrī Viśva Pūrṇa Tīrtha Swāmijī of Pejāvar Mutt, at Coimbatore awarded the Title of **Mādhva Siddhanta Bhūṣana** to Śrī T. S. Rāghavendran and did anugraha considering his extra-ordinary sevā to Śrī Madhva.



Tāmraparṇī Subbāchār Rāghavendran

Popularly known as **T.S.R.**



The humble author is the 3rd son of Śrī D. V. Subbāchār, an accredited traditional scholar of Vedānta. This humble author studied under him for many many years on Vedānta.

This humble author secured first rank with only first class in F.L., B.L. and Bar council exams in Law of Madras University and holds unbroken record of highest marks till today

Participated in several sabhās, sadas, debates, discourses, conferences and proved to be an extra ordinary wonderfull and most wellcomming thrill to all participants. He is the joint secretary of SMSO Sabhā for the last many years rendering yeomen sevā.

**Titles conferred on
Śrī T. S. Rāghavendran**



Śrī Śrī 1008 Śrī Satyātma Tirtha Swāmiji of Śrī Uttarādī Mutt on 21-2-2007, profusely blessed Śrī TSR and conferred the Title of **'Madhva Mata Ratna'** at Hyderabad and blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma. On 1-3-2010 His Holiness blessed with the title **"Sat-sāstra-Anuvāda-Sūra"** also.



Śrī Śrī 1008 Śrī Viśveśa Tirtha Swāmiji of Śrī Pejavar Mutt (Udupi) has conferred and blessed the humble author with the title **'Madhva Bhūṣaṇam'** at Chennai on 4-2-2006 during the Amṛta Mahotsava of Śrī Swāmiji and observed, that it is an achievement to be noted in the Guinness' book of world records of his writing 122 books thus far.



Śrī Śrī 1008 Śrī Vidyasāgara Mādhava Tirtharu of Śrī Madhava tirtha mutt during his 7th Chaturmāsya at Śrīrangam on 9-8-08 Saturday conferred the title on Śrī TSR as **'Madhva Siddhānta Kṣīrārava Rājahamsa'** and released his 164th book and did Anugraha.



Śrī Śrī 1008 Śrī Vidyēśa Tirtha Swāmiji of Bhaṇḍārkeri Mutt conferred the title of **'Bhaṇḍārkeri RājaHamsaŚrī'** on Śrī TSR and did anugraha on 6-5-2009 at Śrīrangam during the 9th year Ārādhana of Śrī Śrī 1008 Śrī Vidyā mānya Tirtha Mahān.



Śrī Śrī 1008 Śrī Raghumānya Tirtha Swāmiji of Bhimaseta Munivṛnda Matha, conferred the title of **'Bhimasetu Raghudhvaja Prasasti'** on Śrī TSR and did anugraha on 24-10-2010 at Coimbatore.



Śrī Śrī 1008 Śrī Vijānanandhī Tirtha Swāmiji of Śrīpādarāja Mahā Saṁsthānam (Mulabāgal Mutt) has conferred and blessed humble author with the title **'Tatva Sudhā Ratna'** at Erode on 23-3-2006 during the centenary celebrations of Śrī Śrī 1008 Śrī Sudhinidhī Tirtha Mahān. Śrī Swāmiji asserted that there is no second case like that of Śrī TSR of this century.



Śrī Śrī 1008 Śrī Vidyādhiśa Tirtha Swāmiji of Palimār Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of **'Paravidyā Pravina'** on him & blessed for continued service to Vedāntic Philosophy.



Śrī Śrī 1008 Śrī Raghu Vijaya Tirtha Swāmiji of Kūḍli Ārya Akṣobhya Tirtha Mutt conferred the title of **'Ubhaya Sāstra Viśārada'** on Śrī TSR and did anugraha on 29-3-2009 at Ānanda Tirtha Mandir, Coimbatore.



Śrī Śrī 1008 Śrī Suvidyendra Tirtha Swāmiji, Bangalore conferred the title of **'Satśāstra Pañcānana'** on Śrī TSR and blessed for continued sevā to Vedānta, on 15-8-2008 at Coimbatore during Śrī Śrī Swāmiji' 7th Chaturmāsya.



On 7-9-2008, Sunday, **Śrī Śrī 1008 Śrī Vidyātma Tirtha Swāmiji** of Madhva Mutt, Prayāg (branch of Palimar Mutt) with all happiness conferred the title **'Madhva Siddhānta Simha'** on Śrī TSR at Anaka-puttur Śrī Rāghavendra Swāmy Mandir, Chennai.